THE

Relief Society Magazine

VOL. III. DECEMBER, 1916. No. 12.

General Conference of the Relief Society.

By Amy Brown Lyman, Secretary.

The semi-annual conference of the Relief Society was held Wednesday and Thursday, October 4 and 5, 1916.

Two general sessions were held on Wednesday, in the Salt Lake Assembly Hall, and two meetings for officers were held Thursday in the Auditorium, fourth floor Bishop's building.

A special meeting was held for secretaries and treasurers, during the noon recess on October 5, and on Wednesday, Thursday, Friday, and Saturday, at 4:30 p. m., each day, genealogical meetings were held.

On Wednesday evening a reception was given by the General Board to the authorities of the Church, and all official representatives of the Relief Society, at the home of Mrs. Elizabeth C. McCune.

On Wednesday and Thursday, noon luncheon was served—cafeteria style—to the out-of-town representatives by the General Board. On Wednesday 530 women were served, and on Thursday 790.

The attendance at the conference was unusually large. At the opening session in the Assembly Hall, 850 were in attendance, and in the afternoon of the same day the number was increased to 1,200. At the officers' meeting, Thursday morning, there were 650 present, and in the afternoon 790. Roll call at the officers' meeting showed the following official representation: General Board members, 17; stakes represented, 62—39 by stake presidents, and 23 by other officers; Missions represented 5—4 by Mission presidents and one by branch officer. The total number of stake and ward officers reported was 497. Nine stakes were not represented. The missions represented were: California, by Mrs.

Minnie J. Robinson; Central States, by Mrs. Lottie T. Bennion; Eastern States, by Mrs. Walter P. Monson; Northern States, by Mrs. Mary Smith Ellsworth; Western States, by Mrs. John L. Herrick.

The singing at all of the sessions was congregational, and was led by Mrs. Lizzie Thomas Edward, Relief Society chorister. The following special musical numbers were given: violin solo—Prof. Willard Weihe, accompanied by Prof. J. J. McClellan on the organ; baritone solo, by Prof. A. C. Lund; organ solo, by Tracy Y. Cannon.

President Emmeline B. Wells presided at the meetings of the conference. At the opening session, she welcomed all in attendance, and expressed her great pleasure in meeting again the officers and members of the Society in conference. She felt thankful that peace has been preserved in our beloved country which she characterized as the land of promise. She admonished the Relief Society members to live up to the ideals for which the organization stands, and to reverence the Church, and the authority of the priesthood. She spoke of the great responsibility resting on parents in the rearing of children, and of the importance of educating them in the faith of their fathers.

Mrs. Mary M. Halls, President of Young Stake Relief Society responded to the address of welcome. She stated that the work of the Relief Society organization is next in importance to that of the Priesthood, and that the organization was the foundation of all the auxiliary work in the Church. The Society was organized for the salvation of mankind, and the relief of distress —the two highest purposes possible. Mrs. Halls emphasized the importance of the education and development of women along all lines, and she declared that upon the enlightenment of women depends the character of men.

Two of the most interesting features of the session were reports given by Mrs. Mary Smith Ellsworth, and Mrs. Lottie T. Bennion, presidents of the Relief Societies of the Northern and Central States Missions.

Mrs. Ellsworth reported a membership of 350, and an average attendance of 20, in the 20 branches of her mission, which are located in the following states: Iowa, Minnesota. Michigan, Wisconsin, Indiana and Manitoba. Prior to the organization of a new Relief Society, Mrs. Ellsworth forms a mothers' class for the instruction of the new members of the Church. Here they are taught, among other things, how to conduct meetings, and each one is given an opportunity to act as presiding officer. All the Relief Society members in this mission act as missionaries, and during the past year, they have distributed 3,611 books, magazines and tracts, and have reported 3,073 gospel conversations.

Mrs. Ellsworth spoke of the great interest in genealogy and temple work, stating that during the past year $172.50 had been sent to the St. George Temple for work, and that $56 had been donated to the temple; 1,954 names were sent for baptism and 392 endowments had been performed.

Mrs. Lottie T. Bennion reported the organizations of twelve Relief Societies in the Central States, located in Missouri, Arkansas, Louisiana, Texas, and Oklahoma. The membership in these branches is 280 with an average attendance of 83%. Some of the societies are located one thousand miles from mission headquarters, but all of them are visited and are under the direct supervision of the president. In this mission the outline work has been followed in the main, but other features have been introduced, that seemed to be especially needed; for example, in a Texas branch, she made a specialty of teaching breadmaking, and in a very short time light, wholesome bread replaced the hot breads that had been served exclusively before. The women in this mission are very devoted to Relief Society work, many of them walking five, six, and seven miles to attend meetings. Many of them work in factories or in the cotton fields. An effort is being made, in this mission, to raise funds for temple work. In one branch a loom has been bought, and the members are weaving carpets and rugs for sale; in the south, many of the members are picking cotton to raise money for this purpose, and one poor woman sends $10 a month for her temple work. The sick have been well taken care of in this Mission. During the last year 1,500 visits have been made to the sick, 150 of these being made by the President herself. In closing, Mrs. Bennion spoke of the excellent work done by the lady missionaries, but she made a plea that the mothers of the organization would use their influence to see that the young women who go on missions, are better trained in Church ordinances before entering the mission field, and that they have instructions on how to preserve the sacredness of the garment and to dress neatly and modestly.

Stake reports were given as follows: Wayne stake, by Mrs. Bathsheba Grundy; San Juan stake, by Mrs. Mary N. Jones; Rigby stake, Mrs. Emmeline Shurtliff. These stakes were reported to be in good condition with energetic officers, and active members, all devoted to the Relief Society cause. Several typical examples of relief work were cited. Mrs. Jones spoke of the aid given by her workers to refugees from Mexico, and Mrs. Grundy told of how a home was obtained and furnished for an emigrant family, and how another was prepared for a family who lost their home by fire.

Mrs. Julia M. P. Farnsworth praised the work of the Relief Society—eulogizing all workers from the President—E. B.

Wells—to the least members of the Society. She commented on the splendid reports given, and expressed appreciation for women who are able to set self aside and work for a great cause.

At the Wednesday afternoon session, addresses were made by Mrs. Reed Smoot, Mrs. Ida B. Smith, Mrs. Alice M. Horne, Counselors Clarissa S. Williams and Julina L. Smith, and by President Emmeline B. Wells.

Mrs. Smoot spoke on home life, emphasizing the far-reaching effects of healthy, happy homes. Homes and not houses are the centers of the universe. Mrs. Smoot commented on the efficacy of prayer, and its influence in home life, relating in this connection some of her personal experiences.

Mrs. Ida B. Smith was the next speaker. Mrs. Smith has just recently returned from Europe where her husband—Elder Hyrum M. Smith—presided over the European Mission, and where she acted as President of the Relief Societies. Mrs. Smith gave a report of the regular work of the Relief Society in these far away countries, and also an interesting account of the special work done by the societies in Great Britain, and other European countries, in connection with other organizations, for the alleviation of suffering and distress in this war-ridden country.

In December of last year, each Society in the Mission was given $15.00 with which to purchase material and begin work, and during the months that followed, hundreds of comfortable articles were turned over for distribution to those in need; 3,634 articles of clothing were made (consisting of night gowns, dresses, bed linen, etc.), and 2,427 articles were knitted. Many thousands of books, pamphlets and tracts were also distributed in the hospitals, and among the wounded elsewhere. Mrs. Smith told of her visit to the largest military hospital in England, where she personally distributed hundreds of tracts. She also gave an account of a whole program given by one of the branches at an entertainment for the benefit of the wounded soldiers. The special relief work taken up by the British societies was undertaken with a two-fold purpose, to aid the needy and distressed, and to spread the principles of the gospel, and the results have been gratifying from every point of view. The following statistical report was given: number of societies in Europe, 101; membership, 2,146; officers and teachers, 652; families assisted during the year, 1.025; visits made to sick, 8,919; paid for charitable purposes, $3.210.80.

Mrs. Alice Merrill Horne gave a report of the work done by the General Board in connection with the City Board of Health at the various milk stations about the city during the months of July and August. Mrs. Horne stated that five milk stations had been in operation during the summer, with a trained nurse furnished by the city, in charge of each station. At four

of the stations, Relief Society workers were furnished by the General Board to assist with the work—these helpers giving part of their services free—55 days' work in all were donated. The funds for the work were contributed as follows: General Board, $150; Presiding Bishop's Office, $150; Elizabeth Cutler Jenkins, $50. The milk was furnished by the City—1,036 quarts were sold; 1,486 quarts were given away, and 11.000 lbs. of ice donated by the *Telegram* were given away. The great object of the work is the saving of babies, and it is felt that many lives were saved, and much suffering alleviated during this time. Many sick babies were brought to the station where they received the attention of a competent physician, and were followed to their homes by the nurses and helpers who gave instructions to the mothers on the care of children. Parents' classes were held in connection with this work. and 1,700 pamphlets on health and sanitation were distributed.

Counselor Clarissa S. Williams expressed her great joy in listening to the reports that had been given during the conference. She was especially pleased with reports from the mission fields, and felt to urge all mothers present to give full support to any measure that would better prepare our young people to be efficient, worthy, and exemplary workers, both at home and abroad. She felt that greater efforts might be put forth to educate them in the principles of the gospel. Mrs. Williams mentioned the great need of reform in dress and social life among the young people in the Church, and stated that a request had been made by the First Presidency that the women of the Relief Society. the Y. L. M. I. A., and the Primary Association should take up the matter of reform in dress and amusements, and that committees would be appointed from each organization, and the matter considered at once. Mrs. Williams scored the extremes in style of dress and the excessive use of cosmetics. and stated that while a great deal can be accomplished toward putting down these errors through the auxiliary organizations, the mothers themselves should take a firm stand in the matter, and use all their influence toward bringing about moderation and reform. The speaker closed with the prayer that the women would be loyal to the First Presidency of the Church in all things, and be ready and willing to take up all the work they suggested.

Counselor Julina L. Smith spoke along the same lines. She felt that though the work of the Society is largely relief work, there are many other important things for us to do, and at the present time. one of our greatest duties is to look after the young people. Mrs. Smith spoke aginst card-playing, immodest dancing, and the dress in vogue at the present time, stating that all these things tend toward evil. Many mothers follow these extremes themselves, and should reform themselves before under-

taking to reform the young people. Mrs. Smith urged that we all set ourselves right in these matters, and then exert ourselves to help others to carry out the instructions of the First Presidency of the Church.

President Emmeline B. Wells gave the closing remarks bearing her testimony, and urging the necessity of the storing of wheat, repeating the words of prophecy that the "Saints should go to the mountains and the world should come to them to be fed." She alluded to present war conditions, and asked the women to be especially diligent in performing this important duty of the organization.

OFFICERS' MEETINGS.

Two officers' meetings were held on Thursday—the morning session was devoted to a teachers' convention, and the afternoon session was taken up with a preview of the lesson work for 1917, which will be found in our Guide Department, and with reports on the various activities of the Society.

TEACHERS' CONVENTION.

The program for the teachers' convention was as follows: History of Relief Society teachers' work—Counselor Clarissa S. Williams. Duties of Teachers—Counselor Julina L. Smith. Activities: (a) Emergency cabinets—Mrs. Amelia W. Cutler, (b) Special missionary visits, Miss Sarah McLelland, (c) Employment Bureau, Miss Sarah Eddington. (d) The future of the work, Mrs. Susa Young Gates.

Counselor Clarissa S. Williams gave a brief history of the teachers' work, beginning with the foundation of the organization, in 1842. She stated that the first mission of the Society was to care for the poor and needy, the sick, and the afflicted, and to comfort those who mourn. The Prophet stated in the first meeting of the Society that "if any officers are wanted to carry out the design of the institution. let them be appointed and set apart, as deacons, teachers, etc., are among us." In the beginning of the organization, the early workers were all enthusiastic over the opportunity the Society gave them to carry out their desires to do good, and it was a common occurrence for the women to make personal sacrifices in order to do this. It was not uncommon for a woman to arise in meeting, and say, "I give all my jewels for the sick;" and for another to say, "I give all my jewels for clothing for those who are in need." The desire to be of service and to help others seemed to be the strongest thought connected with the early work, and the society was only one month old when the officers realized that to accomplish the best results the work must be organized and systematized. The people were willing to work

and to give of their means, but just how to carry on the work was the question that must be solved. At a meeting held, April 14, 1842, reports were given on promiscuous individual work that had been done, and the President, Emma Smith, said, "We must provide a way to do our work systematically and intelligently." There were four wards in Nauvoo at this time, and as there was only one corps of officers, meetings were held consecutively in the wards, one meeting each week, in order that all the officers might attend them—this made four meetings each month—one for each ward. On July 24, 1843, Elizabeth Ann Whitney suggested that a necessity committee be appointed to seek out the suffering, and to procure means for the rich to alleviate them. There is no doubt but that this question had been discussed a great deal informally among the women, and Mrs. Whitney had thought out this plan. Acting on her suggestions a committee of sixteen women was appointed, four from each ward. These women were instructed to discover the needs of the poor, and to get aid from the rich. They were told to go about this work in a spirit of love and humility, and that the Spirit of God would help them and would stimulate the hearts of the rich. The appointment of these sixteen women was the beginning of the teachers' work in the Relief Society, and in the seventy-three years that have followed, the number of teachers has grown from sixteen to 12,386. To show that the women realized the delicacy of the mission of the teacher, Mrs. Williams related that Mrs. Orson Spencer, of the Nauvoo Fourth Ward, asked to be relieved from this appointment, as she feared the bishops would resent this work as interference. President Joseph Smith in hearing of this, sent word to the society that the bishops would appreciate the aid given by the sisters, and would not be offended. He also stated that the Lord would provide ways and means for the Relief Society to accomplish its noble work. Mrs. Spencer thereupon withdrew her objection to serving on the committee. Mrs. Williams traced the importance of the teachers' work from these early days up to the present time, stating that it had been continued along the pattern suggested by Mrs. Whitney. In reviewing the history of the work, she had been unable to learn when the name of "teacher" was first given to this corps of workers.

Duties of Relief Society teachers was the subject discussed by Julina L. Smith. Mrs. Smith outlined the duties of ward teachers as follows:

To visit the homes of members monthly.
To ascertain cases of want.
To alleviate distress.
To collect money and material for charitable purposes.

To distribute funds and supplies, under the direction of the ward presidency.

There need be no ward teachers' committee as the ward presidency presides over the teachers' quorum, and has direct charge of all work done.

Cases of great want or sickness should be reported at once by the block teachers to the ward presidency, who will attend to such calls, and arrange to supply needed help. Teachers should get and keep the spirit of the gospel. The living testimony is a force, a power, an active impulse towards good, within the human soul. Action is life, inaction is death. Living water is in motion, stagnant water breeds disease and death. Teachers need this active force to enable them to accomplish their arduous tasks, and to prevent them from becoming weary in well-doing. They should not perform their labors in a formal, listless way. As they feel in entering a home, so will the hostess feel after their visit. Teachers should not feel that they are beggars when they enter the homes in search of aid for others, but that they are helpers, and they should be respected in their positions. Mrs. Smith emphasized the point that teachers receive no financial benefit whatever from their work, and they do many things for those in sorrow and need which are known only to heaven.

The following list of topics arranged by the General Board for teachers was read by Mrs. Smith as suggestive for discussion in the homes of the people:

TOPICS FOR TEACHERS.

1. Women of the Bible.
2. Reading the Scriptures.
3. The Book of Mormon.
4. A Testimony of the Truth.
5. Temple Work.
6. Bridal Clothing in the Temple.
7. Preparation in Cleanliness before Entering the Temple.
8. How to Simplify Housework.
9. Less Work on Sunday. More Rest for Mother.
10. Evils of Birth Control or Race Suicide.
11. Modesty in Dress.
12. The Word of Wisdom.
13. Card-playing.
14. Church Schools.
15. Prayer.
16. Teaching Children the Principles of the Gospel.
17. Fulfilment of Prophecy.
18. The Relief Society.
19. Auxiliary Organizations.

20. Love at Home.
21. Reverence for the Priesthood.
22. Summer Pleasures.
23. Wastefulness.
24. Family Insurance.

These topics should be handled tactfully. Teachers should not argue on political or religious matters and should not seek to regulate the families.

Mrs. Smith referred to the evils of card-playing and closed by urging the teachers to maintain a high standard in regard to Church teachings, and to be exemplars in all things.

Mrs. Amelia W. Cutler, first Counselor in Pioneer stake spoke on Emergency Cabinets. Mrs. Cutler stated that the Pioneer stake maintains an emergency cabinet, which contains medical supplies, including olive oil, simple remedies, soap, towels, sterilized clothes, and basins, besides clothing and bedding; and that the committee is always able to give immediate relief. The cabinet itself is arranged with drawers and shelves and receptacles to conveniently hold all these articles, and is closed in with two large doors which are kept closed and locked. This insures safety and cleanliness for the articles. The clothing is made to fit people of all ages, and a great deal of pains is taken by the committee to keep it neat; this is particularly true with regard to the articles for babies. Whenever it is necessary to replenish the cabinet, the wards are called upon to assist. Regular sewing days are planned, and the sisters meet in large numbers to do the sewing. Sometimes showers are given for the cabinet, and many articles are secured in this way.

Miss Sarah McLelland told of special missionary visits carried on in many of the stakes, work being done in the interest of the aged, foreigners just arriving in stakes, and preventative work for wayward girls. In some stakes, mothers' and daughters' meetings are held, when such subjects as "the sacredness of marriage, parenthood, and obedience" are discussed. The speaker declared that on womankind is placed the responsibility of the moral life of the community, and that one of the Society's main objects should be the saving of souls.

Miss Sarah Eddington gave an interesting report of the employment bureau maintained in the Presiding Bishop's Office under the direction of the Bishopric. It is the object of this bureau to locate reliable people in reliable positions, and the work is all done free of charge. The speaker recommended the establishing of such bureaus in the various stakes, and also made the plea that work be found in home towns for the young people, rather than sending them to the city for employment. Comparisons were made between the wages of the ordinary girl

working in department stores, and the cost of living, and it was seen that very little can be saved by girls in such employment. The speaker emphasized the fact that house-keeping is a better class of work, and pays better wages, and would, she believed, be more sought for by working girls, if the hours were better regulated by house-keepers.

Following we give a letter sent by the P. B. O. to ward bishops, and also a report of the employment furnished in one month:

DEAR BROTHER: The success that has attended our efforts in securing work for worthy people has been so encouraging that we have concluded to extend our efforts to our brethren and sisters returning from the Mission field and to those immigrating to Zion. We desire that our brethren and sisters from abroad should begin their new homes under conditions that will be favorable to their temporal and spiritual development.

Their are many Latter-day Saints residing in our large cities who would be better off if they were located in our country districts. We have thought of your locality as a suitable place for such people to settle. Will you therefore advise us of the situation in your ward? Can you assist one or more families to get started in life who might come to you with nothing but a willingness to work and a determination to succeed if given the opportunity? If so, please give us specific information on the printed form enclosed. If there is no such opening, what are the local opportunities for a family with limited means?

The spirit prompting the ideas outlined above is the same that has been the means of developing this intermountain country. It is the duty of every member to help his brethren. In the earliest days when a new comer arrived in the settlements, it was customary to help him in a substantial manner. Some would give chickens, others a pig, more prosperous brethren would render more substantial aid, and frequently the members of the ward would assist the new comer to plow his first few acres of land and take a general interest in his welfare until he got started in life. He, in turn, would assist others who followed after him. Many of our people owe their present success and prosperity to the assistance rendered in this manner when they arrived here.

We hope that you will take this matter up with the Priesthood of your ward, so that we can have the hearty co-operation of all the members of the ward. We feel confident that you will approve of this movement and will give us all the aid you can.

Awaiting your reply, we are,

Your brethren in the gospel,

THE PRESIDING BISHOPRIC.

PRESIDING BISHOP'S OFFICE EMPLOYMENT DEPARTMENT REPORT FOR THE MONTH OF APRIL, 1916.

Employment was furnished as follows:
Out of 178 applications 167 received employment:

Blacksmiths	2	Dressmakers	2
Bookbinders	1	Farm Hands	8
Bookkeepers	4	Gardeners	5
Carpenters	4	Janitors	2
Clerks	5	Laborers	30
Cement Workers	3	Messengers	2
Civil Engineers	1	Nurse Girls	4
Chambermaids	5	Underlies	6
Chauffeurs	6	Painters	5
Cleaners	11	Pressfeeders	3
Cooks	5	Stenographers	6
Dairying	6	Stone Cutters	1
Domestics	28	Telephone Operators	3
Demonstrators	7		
Doormen	2	Total	167

Mrs. Susa Young Gates spoke on the future of the teachers' work. She said that the first extension work done in the world was done by the Relief Society teachers of the "Mormon" Church. Mrs. Gates then gave the following instructions regulating teachers' activities:

A Teachers' Committee should be appointed in every stake board, but no ward teachers' committee is needed, the Presidency being in direct charge of the teachers' activities. The stake committee may assist the stake presidency to arrange the work of the ward Relief Society block teachers.

Alternate teachers may be appointed in the wards to substitute for regular teachers, when necessary, also to assist in visiting districts widely separated.

The President may arrange for the teachers to prepare themselves with the regular theology topic, or with any one of the subjects in this circular, so that a little profitable conversation may be entered into in the homes where they visit. But doctrinal discussions should be avoided. A teacher may comfort, encourage, and bless the sisters, but should never seek to regulate the family.

Surplus funds or supplies in one ward may be used by the stake presidency to supply the deficiencies in another ward, provided such exchange is agreeable to all concerned.

Stake presidents in large cities may arrange for emergency cabinets, which contain medical and hygienic equipment for cases

of sudden need. These cabinets should be under the charge of the Relief Society Presidency, assisted by the stake teachers' committee; or, if established in the wards, by the President and block teachers.

An employment bureau has been opened in the Presiding Bishop's Office, under the charge of Elder Frank Penrose. Women who want domestic, stenographic, or other positions, and those who desire to secure help, may apply to Elder Penrose who serves all courteously and without charge. He is in constant communication with the ward bishopric, and if Relief Society presidents know of girls or women coming to Salt Lake City for employment, they could bring a letter from the Society President to the Bishop's Office, which keeps a registered account of all persons who are recommended, until they have secured positions.

Stake teachers' committees may co-operate with the bishops in forming local employment bureaus.

Special missionary work is sometimes undertaken, and should rightly belong to the teachers' department. Visits to new converts, to fresh arrivals in the ward and to those not of our faith, or to those who have become lukewarm in their feelings, might be undertaken by teachers especially chosen by the ward presidency, as the duties of the regular teachers are sufficiently taxing without adding to their labors.

There must be no duplication of office and work in our organizations. All work done for charity, whether in collections or distribution, must be under the charge of the regular ward officers assisted by the block teachers.

Teachers' conventions may be held annually.

Mrs. Gates urged that the teachers, above all people, should use discretion and tact, that they should never seek to regulate or dictate to the families they visit and should never repeat or indulge in gossip.

AFTERNOON SESSION.

The outline work for 1917 was the first consideration at the afternoon session.

Counselor Clarissa S. Williams announced the subject for next year as follows: Theology and Genealogy, Home Economics, Literature; the only change from last year being the substitution of literature for art. Current Events will be continued during the coming year, ten minutes of each session being given to these subjects. The outlines for the whole year were read and discussed as follows: Theology, Edna May Davis; Genealogy, Susa Young Gates; Home Economics, Amy B. Ly-

man; Literature, Elizabeth S. Wilcox (see Guide Department in this number for full outlines).

Mrs. Priscilla P. Jennings reported the opening of the Nurse Class, September 18, with an enrollment of 22 students. Half of these students will take the course in obstetrics in connection with the nurse class, and all will take the course in invalid cooking. Mrs. Jennings predicted a very successful year for the school.

Mrs. Elizabeth C. McCune spoke on the Temple Penny Subscription Fund, explaining that the fund was started to assist with the erection of the Canadian and Hawaiian temples. She stated that donation to this fund is entirely voluntary, but is a choice privilege.

Emma A. Empey made a brief report of her recent visit to the East, where she was accompanied by Mrs. Lyman and Mrs. Hyde, and the Misses Emily and Edith Smith. Mrs. Empey referred to the great pleasure she experienced in visiting the missions, and the places connected with the early history of the Church.

Counselor Clarissa S. Williams made a brief report of the *Magazine,* stating that the rise in the cost of paper would greatly increase the expense of the publication. She reported that the printing of the *Magazine* alone would be $106.40 per month over what it was last year; that for extra numbers the increase in price per thousand would be $37.25 over last year; also that the dealers would sign a contract for four months only for fear of another raise in price. Mrs. Williams said it had been suggested that in order to reduce expense, agents be discontinued, and that the officers take care of the subscriptions. A discussion followed from the body of the house.

It was finally moved by Susa Young Gates, seconded by Julina L. Smith, and carried, that the agents receive their regular per cent until further notice.

President Emmeline B. Wells made the closing remarks. She expressed her thanks in being permitted to live to attend the officers' meetings of the Relief Society, and to hear the reports, all of which showed the Society to be growing and progressing. She felt especially thankful for the great work being done for the salvation of the dead—a work she had been vitally interested in since the days of Nauvoo. Mrs. Wells bore her testimony, and asked God's blessings on the Relief Societies throughout the world.

Thus ended one of the best and most profitable conferences ever held by our great and still growing Society.

"THE BUNGALOW," RESIDENCE OF MR. A. W. MC CUNE

Reception at the McCune Home.

By Susa Young Gates.

The General Board of the Relief Society tendered a reception, on the evening of October 4, to their visiting delegates and friends at the home of Mr. and Mrs. A. W. McCune, 200 North Main street.

The guests of honor were the members of the First Presidency, the Quorum of the Twelve, the Presiding Patriarch and the Presiding Bishopric, with their wives. The committee on

STATUES IN DRAWING ROOM.

reception were: Elizabeth C. McCune, Emma A. Empey, Susa Young Gates, Amy B. Lyman, Janette A. Hyde.

The committe who were in charge of the home to receive and explain the works of art in the various rooms were: Mrs. Susa Young Gates, Mrs. Emma A. Empey, Mrs. Amy Brown Lyman and Miss Sarah Eddington. Mr. and Mrs. R. R. Lyman had charge of the hall, receiving the guests and ticketing each one with name and place of residence. Mrs. Lyman was assisted by Professor Howard R. Driggs, Elder Jacob F. Gates, Mrs. Amelia W. Cutler, and Miss Beth Bradford. The reception-room was in charge of Mrs. Elizabeth C. Crismon; the drawing-room, Mrs. Janette A. Hyde and Mrs.

VESTIBULE.

Emily S. Richards; the sitting-room, Mrs. Elizabeth C. Wilcox and daughter, Mrs. Mona Wilcox Cannon; the dining-room, Mrs. Phoebe Y. Beatie and Mrs. Josephine Beatie Burton; the relic-room, Professor Levi Edgar Young, Mrs. Ida Smoot Dusenberry and Mrs. Lottie P. Baxter; the guest chambers, Mrs. Elise B. Alder; Mrs. McCune's room by Mrs. Amanda C. Bagley, Mr. McCune's room, Mrs. Julia P. M. Farnsworth.

The hostess had charge of the booths which had entered the vestibule they passed into the reception room, then into the drawing room to shake hands with the Presidency, the Presiding Patriarch, and President Emmeline B. Wells with her Counselors Mrs. Clarissa Smith Williams and Mrs. Julina L. Smith, Dr. Romania B. Penrose, Mrs. Rebecca C. Nibley, Mrs. Sarah Jenne Cannon, Mrs. Priscilla P. Jennings, and other members of the General Board who were in the receiving line to shake hands with the guests.

The hostess herself had charge of the booths which had been prepared in the ball-room on the upper floor, she herself dressed as an old Spanish "chola" woman, looking her part to perfection, and speaking the Spanish language fluently. She was indeed the center of attraction the whole evening and created a gale of merriment for the crowds that surrounded her booth. Many of her loving friends decided that she had missed her vocation. She should have been an actress, as indeed she was, in the

pioneer days. Her ready wit and good-natured sallies created no end of fun during the whole evening.

Miss Sarah McLelland was in charge of the refreshments which were served in the various booths in the ball-room. There was the Hawaiian booth in charge of the Misses Emily and Edith Smith, assisted by Mr. Wesley E. Smith, and Mr. Gordon Hyde. The United States booth was in charge of Mrs. Alice Merrill Horne, her beautiful daughter Mary dressed as the goddess of Liberty, and Mr. B. S. Young who was a circus as Uncle Sam, while his daughter Dorothy was a dream of beauty as Pocohontas, an Indian maiden. In the Spanish booth Mrs. McCune as a "chola-woman" was assisted by her daughters, Mrs. Fay McCune Naylor, as a Spanish maiden, with Misses Betty and Beth McCune as Spanish girls; they were pictures of beauty. The Japanese booth in the tower window was in charge of Mrs. Carrie S. Thomas with her son Mr. Elbert Thomas, and his wife and two children who were screams in genuine Japanese costumes. Great crowds stood for hours in front of this booth, enjoying these little Japanese babies in their quaint dress and their quainter ways.

The crowds moved about freely from room to room and from floor to floor, enjoying one of the rarest and most delightful evenings ever spent by our great Relief Society. It was an ed-

MAIN HALL.

ucation in itself to visit the marvelously beautiful home of Mrs. A. W. McCune. Added to that treat in itself, was the shaking hands with the leaders of the Church and of the Relief Society, the mingling together in social converse and the hilarious visit to the various booths, in the ball-room, which supplied all with amusement, charm and substantial refreshments. One more perfect entertainment was added to the list of excellent offerings, participated in by our Society.

A great many people have asked for some descriptive picture of this wonderful home opened occasionally yet unostentatiously to friends. We solicited the help of the architect, Mr. C. S. Dal-

ONE OF THE GUEST CHAMBERS.

las and he has furnished us with a number of items and details descriptive of this place. He says:

"The home of Mr. and Mrs. A. W. McCune is not a bungalow in the sense of the term used today. It derived its name from a desire to compliment Mr. McCune, as a bungalow was his birthplace, he being a native of India, and the bungalow being the typical home of that country. In order to intelligently describe the house it will be necessary to say a few words about its owners. Both Mr. and Mrs. McCune are persons of innate refinement, highly developed artistic tastes, definite ideas and strong personal preferences. In discussing the plans for the

BALL ROOM.

house, I was told that simplicity must be the keynote of the whole design; comfort and convenience must not be sacrificed, while vast display, extravagant pretentions, stately or gorgeous effects were not to be tolerated. They wanted a home that they could live in and enjoy. The fire places must be deep and cozy as the center of life in the winter season; the verandas broad and capacious so that the family could enjoy out door life in the summer season. 'We want our home,' said they, 'to be in harmony with ourselves and our method of living.'

"With these considerations the place was considered as a whole: the approaches, the driveway, terraces, lawn, flower garden and shrubbery, are closely related parts of the whole scheme.

"The house is entered through a heavy pair of bronze gates. On the left of the entrance vestibule is the reception room; passing through the vestibule, the main stair hall is entered from which opens the sitting room, dining room,library and drawing rooms. Back of the main hall is the rear hall stairway leading from basement to attic and back of this is the family breakfast room, kitchen, butler's pantry, servants' sitting room and back porch.

"The exterior finish is dark red brick with brown stone trimmings and a dark brown tile roof of Holland tiles. The house is located on a corner of the hillside, (two houses being torn down

to secure space and depth), which overlooks the whole city and gives a view from the windows which impresses one with panoramic grandeur. Entering from the side door one is ushered into the sitting room which has large casement windows extending to the floor, comfortably furnished for the family daily life.

"The main hall is finished in English oak. The wainscotting here is probably the finest piece of work of the kind in the United States. The great fireplace is built of Nubian marble, of a rich, reddish brown, with beautiful markings; it extends from ceiling to floor and a person can stand under the shelf. It is a very interesting piece of work, there being few more beautiful fireplaces in existence. The carvings here, and indeed all over the house, are hand finished. The beautiful hall table with its exquisite covering; the heavy tiled Persian rug and furnishings of this hall, and the one above it, are beautiful and artistic in the extreme. There is an old English clock with the calendar months upon its face which peals out the hours and half hours with a cathedral chime and tune.

"The vestibule itself is finished in old English oak with beamed ceilings. The decoration, finishings and furniture are works of art. Half way up the stairway is a balcony overhanging the stairs which recalls the picture of Romeo and Juliet. This balcony is a part of a small music alcove; the ceiling over the

MRS. M'CUNE'S CHAMBER.

main stairs is composed of deep oak panelling filled with beautiful art glass which is artifically lighted for night use. Under this balcony is another alcove with seats and rug.

"The dining-room is English Renaissance in design, the woodwork being of old mahogany and the ceiling hand painted. It is interesting to know that this particular piece of exquisite still life painting took the artist three months to complete. Indeed, an

DINING ROOM.

artist spent two years painting the ceilings and panels of this house. The walls above the wainscotting in the dining-room are hung with hand embroidered wool tapestry so fine in texture, so lovely in design that one fancies it is painting. The floor of the dining-room is covered with a large rug in shades of red and brown, with color and design to harmonize with the rest of the room. The prototype of this room is the famous old English banqueting room of Haddon Hall. It is by far the richest room in art treasures in the house, (if we except the statuary in the drawing-room), and together with its furnishings would make a complete subject for a magazine article.

"The breakfast-room which opens into the dining-room connects each to the other with broad sliding doors. It is a small room, octagonal in shape, located between the dining-room and the butler's pantry with a small conservatory on the east. The fireplace in this room is of Irish marble in one corner with cab-

inets for silver, china and glass in the other corners. It is finished in mahogany, the same as the dining-room. The furniture and finish in Chippendale. It is such a room as Wm. Morris might well have designed. On a winter's morning the glow of the fire and the sun's checkered light across the floor reminds one that spring is not forever gone. The little unconventional conservatory is filled with flowers, gold-fish and birds.

"The drawing-room belongs to no school of design, yet with its style and furnishing suggests the French palaces of Louis XIV. Although avoiding stately and gorgeous effects the room is a marvel of beauty. The long windows, draped with priceless hangings; the exquisite furniture of hand embroidered tapestry, made in France; the little tables, the cabinets filled with rare and costly curious; the rose satin brocaded walls with exquisite panels of Watteau paintings set over the doorways; the white satin-grained mahogany, the rarest wood on earth and found only in South America, and which composes the wood work; the broad mirror which covers half the wall space on one side and which was imported from Germany in cars specially built for it; the chandeliers of harmonious design and cut glass fittings—these form the fitting background for the works of art which claim the eye of the beholder. The life-size statue of Cleopatra is said to be one of the finest portrayals of the ancient Queen in existence. The little statue of the baby with its upstretched arms and impatient fingers and wiggling toes is a darling crystallized in marble, while the other life-size statue of Nydia, the blind girl, has also a story. Back of the drawing-room is the Library.

STATUE OF BABY IN DRAWING ROOM.

"The small reception-room which opens from the drawing-room is octagonal in plan and finished in San Domingo mahogany. The walls are hung with green moire silk. The ceiling is composed of eight panels each having four figures in relief representing the seasons, done by a great artist, in the center of which is a beautiful electric fixture set in a hemispherical dome.

RECEPTION ROOM.

Above the large window seat is one of the most beautiful and costly art glass windows in the west. In one corner is the fireplace and on the mantel and in the cabinets are rare treasures from South American palaces and churches. The design of wreath and bow-knot carved in the finishings and furnishings of this room extends from floor to ceiling and from window to cushion on the couch. This room is a modified empire in design and is the gem of the whole house.

"On the second floor is the central hall sitting-room with a wondrously carved Flemmish screen dividing it from the main stairway. Leading from this hall is the curio room which is a prototype of an old English hall with open timbered roof and large open fireplace, forming an ingle nook. The finishing and furniture is old oak; the walls are covered with painting of a smoky tan color. More favorable comments from artists have been made on this room than any other. Here is found the wondrous and curious collection made by this remarkable host and hostess who have traveled the world over. The boa constrictor's skin and mammoth grizzly bear skin rug, the largest one known anywhere, ancient Madonna pictures, *huacas* from South American ruins, shells from the oceans, jewels from the Orient—all these and many more crowd this treasure trove. The most unique thing in the collection is a pair of heavy ebony-wood stirrups,

embellished with tarnished-hammered silver which belonged to Pizzaro or one of his band, and came from ancient Peruvian collections.

"The chambers are dreams of beauty. The principal one belonging to Mrs. McCune is furnished in a white enamel and is pink brocade and white lace in its finishings and furnishings.

"Mr. McCune's room is oval in plan and was designed as much for a den as for a chamber of rest. It has a large fireplace of Utah onyx while the finish of the room is of specially selected,

CURIO ROOM.

red mahogany. The three concave doors of this room are cut from one log and there is a story to them also. Each door is one solid piece with hand carved panels. The walls are hung in golden green Russian leather, set with old brass nails. The ceiling is beamed with a large mahogany cornice running around the entire room.

"There are six other private and guest rooms on this floor and it would be difficult to decide which is of the greater merit. The two guest rooms with their private bath are exquisite in design and finish.

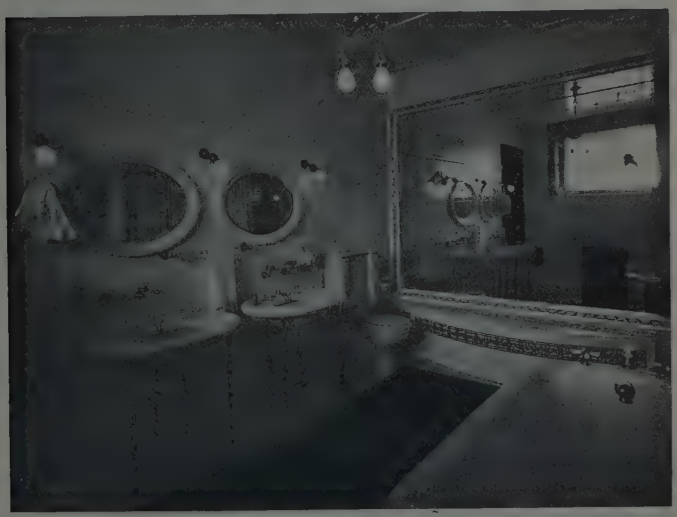
"The bath room which connects the two chambers on one side have the floor, walls and ceiling of pure white Cararra marble from which marble, of course, the Italian sculptors moulded their

statuary. The texture between this and ordinary marble is as the difference between calico and velvet. The large mirror fills one side of the bath room and reflects the fireplace opposite. It contains a recess needle bath, arranged for a spray, vapor and shower bath. The broad band around the mirror is of glass mosaics.

"Going up to the ball-room one enters at once into the vision of fairyland. There are four great alcoves, while the mirrored walls on every side reflect vistas innumerable. The artificial marble called scagleola, which forms most of the furnishings of this ball-room required the importation of a German from his fatherland, and he was eight months in making this, at that time, practically unknown composition.

"Leading from the ball-room is the banquet-room. This is a modified copy of a famous hall in an old English manor house. Finished in mahogany with beamed ceiling, the freize extending from the top of the wainscotting is the most remarkable work. It portrays the hunting scenes, woodlands and haunts of Robin Hood and Rob Roy.

"In conclusion I might suggest that nearly all the art journals of Europe and America have contained able and complimentary criticisms of this house. Particularly I might mention the article written by one of the foremost authors of this country in the *Achitectural Record* of July, 1907. I would like to



BATH ROOM OF CARARRA MARBLE.

BANQUET ROOM.

say that in all my work in this house I owe the inspiration and success thereof to the quiet tact, masterly handling of detail, and artistic suggestion of Mrs. A. W. McCune.

"S. C. DALLIS."

Our readers may catch a glimpse through these pictures of this beautiful home, but no sketch and no pictures can convey the impression of beauty and harmony, of wide culture and sincere modesty, which animate this dwelling and which is the simple characteristic of the owners thereof. All in all, the world is richer for this assembling of beauty, and for those who possess and for those who enjoy.

We congratulate ourselves and our readers on this excellent closing number of the present volume and express our sense of gratitude to readers, contributors, members of the Relief Society and officers, and above all to a gracious Providence who has blessed and guided our destinies through the year now closing. May the year 1917 be crowded with useful labor, opportunities for doing good, and the time, health and determination to be worthy of our blessings, is the holiday wish of this *Magazine* for all!

Nearest and Dearest.

(A Christmas Story.)

By Ruth Moench Bell.

"Look over my Christmas list, Richard, and see if you can suggest any changes."

With the expression of one on whom a long expected doom had fallen, Richard reached for the list. Then with masculine directness his eye took in the one important item: "Total $100."

Christine had hoped he would approach the sum by degrees and at the finish of a fascinating list of gifts be won over—gifts calculated to win enthusiasm even from a male creature. Reached in this way, Christine felt that the $100 would appear a paltry sum for so many entrancing items.

"What do you think of them," Christine asked, to divert him from the appalling total. "Could you imagine anything more delightful for your sister Clara than a glass baking dish?" Christine smiled seductively as she pointed to the article for which her heart yearned.

"I don't know anything about those things," Richard sighed wearily. Then with simulated interest, "What was it you gave her last year?" he asked.

"One of those casserole baking dishes. And the year before I gave her an aluminum baking dish."

"Well, wouldn't they be enough of that sort of thing?"

"Oh, you see these glass baking dishes are the latest thing."

"I see. And the casserole was the latest thing last year. And aluminum was the latest the year before. Of course, it is all very well to have these latest things if one can afford them. But Tom's income is no larger than mine. Why not select something simple? Why not *make* her something?"

"Oh, I have so many things to make, loads and loads of aprons and handkerchiefs and guest towels. And they all have to be trimmed with hand crochet. It will take every minute till Christmas. And it makes me so nervous."

"Why do you keep up this silly custom?"

"They all give me something. I couldn't refrain from giving in exchange."

"I wish I could get hold of the bell-sheep," Richard smiled enigmatically, glancing up at the ceiling.

"I don't know what you mean."

"The gang leader."

"Women don't go in gangs," Christine, prettily indignant, flashed at him.

"Well then, the prototype of your particular clique."

"I do wish you would talk English, Richard, instead of slang and big words."

"My dear, somebody sets the pace. Some woman stronger minded and more original than the rest of you." Up in the air went Christine's nose and chin. But her husband in amused unconcern, appeared not to notice her indignation. In fact he was delighted that his arrow had gone true, straight into the heart of his wife's pride. "Women and men are like sheep. They all trail unconsciously in the wake of the bell-sheep. My word, I wish I could find her and persuade her to lead her band through another gap."

"You are delightfully complimentary," Christine snipped off, "I always flattered myself that I was the leader of our crowd."

"So did I, my dear, so did I," her husband agreed. "Then why don't you lead them where there is better picking. The husbands of this band are barren waste, picked over stubble, shad scale, grease wood, buck brush." Richard's voice trailed off into a fit of laughter.

"I think you are just as disgusting as you can be," Christine tried hard not to laugh at her husband's absurd simile. "Besides your figure is an exceedingly faulty one. You surely are not suggesting that the band pick Jacob Morse's pockets in search of clover and wild peas or whatever fodder millionaire sheep seem to prefer."

Richard rocked with mirth over his wife's clever pursuit of his ridiculous comparison. And Christine, to conceal her merriment, flounced out of the house to visit with Richard's grandma.

"Richard has accused me of not being the bell-sheep. And he has appraised himself as very poor picking," Christine laughed as she sank into grandma's easy chair. "And all that after contemplating, unmoved, this list of adorable trifles for Christmas gifts. Do you see anything extravagant there, grandma?"

"Not a thing. Not a blessed thing," grandma smiled shrewdly. "Jacob Morse would scarcely notice an insignificant sum like that."

Jacob Morse was the one millionaire of the town. And as his wealth was the result of extortionate prices on an indispensable commodity, his name was an unsavory morsel in the mouth of every one.

"By the way, did I ever show you my rubbish heap in the attic?" grandma mused.

"Never," Christine cried, "and I have been pining to see all those fascinating, old-fashioned things."

Up into the attic with a brace of candle-sticks the twain hied.

"Why, what is thus?" Christine asked, holding up a dusty, battered object.

Grandma surveyed it with amusement. "That, my dear," she said with a twinkle, "is a joke."

"A joke?"

Grandma gazed at the object quizzically, and the ripple of amusement that had wreathed her features, gave place to sympathetic concern.

"On second thought," she said seriously, "it is a wrinkle producer."

"A wrinkle producer?" Christine knew that grandma was addicted to cryptic remarks; but this one was decidedly puzzling.

"They used to call them casters," grandma continued. "Every woman had to have one. I gave that one to Janet Wilson. She received two others for that Christmas. One was all that any woman could use; so mine went onto the what-not. And every other day Janet had the dismal task of dusting the vinegar bottle, the oil bottle, the pepper bottle, the salt bottle, the red-pepper bottle, and replacing them in the caster for which I yearned."

"If you gave it to Janet, I don't see how it came to be here," Christine asked.

"I got it by replevying it. You see Janet had given me something she wanted very much for herself. A print of Rembrandt's portrait of his mother, it was. It did not mean as much to me as it had meant to Janet. And one day after she had endured the sight of it strung up on the wall so close to the ceiling that no one could possibly see the sweet, tender face, she burst out laughing. 'I don't believe you care very much for that print, do you, Mary?' she asked.

"'Not especially,' I confessed.

"'I have always longed to possess it,' she sighed. 'I wanted to enjoy it every day.

"'I guess you feel toward it as I felt toward the caster I gave you,' I laughed. 'And now you dust the caster, and I never look at the picture.'

"'I'll tell you what,' she proposed, 'let's us trade presents.'

"And we did," grandma continued. "And what is more, we quit making each other expensive presents. A glass of jam or a piece of extra good fruit cake or some little occasional trifle expressed our good will toward each other quite as well, and lessened the sense of obligation an expensive gift imposes."

"That is what happened between Clara and me," Christine laughed. "I gave her a beautiful casserole, last year. She had let it be known that she wanted one. Then Tom gave her one, and Edna gave her one. And she never uses all three. Sometimes I have felt like snatching it off her buffet and running home with it and serving Richard a delicious scollop in it."

"Why don't you?"

"Oh, I can't. And besides I'd rather have one of those glass baking dishes, now. The one I am getting for Clara. They are so much daintier."

"Then the casserole Richard worked so hard to pay for, is already doomed to pass upward to the attic, a lonely, isolated companion for this caster which cost my husband so dearly."

"Is that what you meant by calling it a wrinkle-producer?" Christine asked.

"That is what I meant," grandma smiled. "Attics are full of wrinkle-producers. If women would visit their attics oftener, many of the things for which they long and for which their husbands strain to pay, would remain unbought, especially when they are to go to some one who knows what she wants better than any one else can guess."

"It does look silly," Christine admitted. "But what can a person do? My relatives feel that they must give me something expensive."

"Which their husbands cannot afford," grandma supplemented.

"What do you suggest?" Christine begged.

"Why not take Richard's suggestions and be the bell-sheep Lead the band into pastures of quiet and content."

"But how can I go about it?" Christine enquired.

"Just tell your friends that you are going to give no presents, hereafter, outside your immediate family. Tell them that you are going to consider the "nearest and dearest" this year, placing his peace of mind before all material gifts. Tell your friends that hereafter you will accept and give nothing but the gift supreme, the gift of the angels, good will."

Richard was growing uneasy. The Christmas season was drawing nearer and nearer. And yet no mention was made of the money for the gifts, the $100 so difficult to raise. Christine was kindness and consideration itself. At first Richard was restive and suspicious of the warmth of affection which proverbially bodes ill for a man's purse strings. When the days passed and no attack was made on the slim wallet, a grim fear clutched him.

The presents were being charged! The bills in that way would amount to considerably over the first cash estimate. Charged accounts always did. The extra affection was to prepare him for the January onslaught of bills. How deep these women were! Now a mere man—but what was the use?

Richard's hand went into his pocket. He drew out five ten-dollar bills. He had schemed and maneuvered to save them to pay on their accounts.

"We ought to square our accounts with these," he said as he handed them to his astonished wife. "But use them for those Christmas gifts. Don't charge anything," he added. "It is so easy to charge more than one would think of paying, if one paid for it at once."

Christine's eyes caught the worried look in her husband's face, and she yearned to press his boyish head in her arms and set his fears at rest. But no, she had made up her mind to wait till Christmas.

"You know we are not to give each other anything, this year," Christine volunteered as a partial concession.

Richard merely grunted. He had a distinct recollection of a similar remark made a certain Christmas before. A remark he had taken literally. And when he appeared that Christmas morning and found his sock filled to overflowing and caught Christine surreptitiously removing her empty stocking and weeping bitterly into it, he decided that the ways of women were past finding out. He registered this bit of Solomonesque wisdom deep in his consciousness: when a woman says: "Let us give each other nothing," come provided with the handsomest gift you can procure.

Richard made a mental note that he had better get a glass baking dish, like the one Christine had selected for Clara. He had already learned the feminine way of giving to each other the gift you desire for yourself.

He was not surprised Christmas morning when he surveyed the array of tissue-paper-covered parcels heaped about his place. With the usual masculine misgivings as to what impractical atrocity may be lurking within, Richard undid the first parcel.

He was interrupted by a cry of delight from Christine. "The very dish I was going to get Clara," she laughed, "but Richard, I thought we were not to get anything for each other this Christmas."

"I kept my promise as well as you did yours," he retorted as the first wrapper fell from the parcel. Then a look of misery crossed his face as he read the card, "A wrinkle-eradicator for my dear husband."

Cold cream! She had bought him cold cream! Richard almost shuddered. Surely Christine knew how he loathed the touch or sight of cold cream or oil of any sort. Truly a man never knew what might happen to him after he married. He undid the second wrapper. Instead of a jar of cold cream, a roll of bills slipped out. Then she had charged the presents. Richard picked up the first one. It was marked paid. So were each of the others. They were the bills he had meant to pay with the fifty dollars he gave her.

Somewhat mystified, he glanced at his wife. But she was already by his side, her arms about his neck, her cheek against

his. "I wanted you to be happy this Christmas, sweetheart," she cried, "peace in your heart and no worries on your brow. I have been the bell-sheep, too, as you suggested. All of our crowd have taken grandma's suggestion and considered first of all the one 'nearest and dearest.' But you haven't opened the other package I sent you."

With eager fingers, Richard undid the wrappings. After innumerable papers had been removed he found only a card on which was written: "This gift, I give to you, the gift of the angels, my unfailing, unwavering good-will. Please God, it is to be yours forever. Never to be dusted or consigned to the attic. It implies no return favor unless you will, and I so merit it, your gift of good-will toward me."

"It was the only gift I sent out," Christine cried as her husband folded her in his arms, "but I sent it to each of my friends. They say it is good to give gifts. It expands the spirit. If that is true, and I believe it is, surely the gift of good-will expands and enriches the soul more than any other gift: because more of ourselves goes into the giving. I used to worry over whether this or that present would please. I used to scheme and contrive to extract money from you to pay for things. Sometimes I even thought with resentment of the friends as I puzzled and stitched to please them. This Christmas season, to make good my gift, I have thought with the tenderest sympathy and warmest love of the many friends I wished to remember. I have pledged myself to allow no unkind thoughts to arise in my heart about them. I shall permit no ill-natured criticism of them to reach me unchallenged. And I like to hope that wherever they are today, each is sending her message of good-will to me."

"I know one that is," Richard cried, deeply moved, "one whose love is deepened a thousand-fold. I believe good-will is sometimes a rare gift from a wife to her husband and *vice versa*. And I'm prouder to have married the bell-sheep than I was to marry the belle of the balls we used to attend."

It is always something of a problem to find books for children that interest and amuse them while delicately suggesting a moral lesson at the same time.

The story just out by Lebbeus Mitchell called *Bobby in Search of a Birthday* is both appealing and interesting. It is a perfectly safe book to put in the hands of children, and parents will find it full of a touching charm as well. Those who want a Christmas book for children would do well to buy this little volume. Sold by P. F. Volland & Co., Chicago, Illinois.

How Betty Helped.

(Concluded.)

Elsie Chamberlain Carroll.

"Well, the only thing to do," she confided to herself, "is to keep my eyes open and do what I can," and so the days went by with little perceptible change.

And then one morning when Betty entered the kitchen with her customary, "Good morning, Aunt Laura; may I help you with breakfast?" Mrs. Benton had answered:

"Well, yes. I guess I will let you fry the eggs and set the table while I go up and see if your uncle is going to work. He has a dreadful cold. Seems as if we didn't sleep a wink all night, he was coughing and tossing about all the time. I feel about sick myself. I do wish Blanche and Nellie were not so hard to get up in the mornings."

By the time breakfast was ready, Mr. Benton came down but he looked flushed and tired and kept on coughing. He scarcely touched his breakfast.

"You had better not go to work," Mrs. Benton remonstrated, when he arose from the table.

"I can't afford to lay off for a little cold. I'll be all right when I get to work."

"Well, be careful and don't take any more cold," his wife warned as he left the house.

"Dear me, I feel half sick myself," she complained again as she arose from the table. "And I ought to go to the store and get the cloth and start on Nellie's graduating dress."

"Aunt Laura," Betty spoke up quickly, "I've been thinking of Nellie's graduating dress for a week and I've thought out a beautiful design. Won't you let Blanche and me make it? We'll hurry and do up the work and go to the store for what we need and start on it this very morning while you go to your room and have a nap."

Mrs. Benton was finding it hard to continually repulse her good-natured, persistent niece, and (she admitted the fact less grudgingly than she would have done a month ago), there was no denying that Betty was very capable.

"Well, you can try," she said reluctantly after a moment's study. "I'm sure I don't feel like doing anything at it today. But it's got to be inexpensive. We simply can't afford anything at all dear. I'm afraid with your city tastes, Betty, you won't know how to decide on material. Ike Newman is worrying your

uncle about a note and we've simply got to cut down expenses some way. We can't afford more than two or three dollars for the dress, trimming and all." Betty was delighted with this unexpected revelation of her aunt's consciousness, and answered with a bright smile:

"I've already decided on the material, Aunt Laura, and the dress won't cost more than a couple of dollars at the very most." Her aunt regarded her skeptically.

"Well, of course we don't want it to look too cheap," she conditioned.

"Of course we don't. Only let us try and I'm sure you'll be satisfied," Betty urged, as she began clearing away the table things. Mrs. Benton gave a reluctant consent as she started to her room.

"Blanche, do you wear that white swiss dress that hangs away back in your closet?" Betty asked eagerly. Her cousin laughed.

"Can you see me in puffed sleeves and flounced skirts? That's been worn out an age. It has a hole as big as your head in the middle of the back gore."

"I know, but it is beautiful material and will make Nellie the loveliest graduating dress! You and I are going to make it and surprise her and your mother. All we'll need to buy is some ribbon for a girdle and some embroidery floss. I've thought out the dearest style—a little loose eton jacket effect and a double skirt. Mother made me one two summers ago out of an old dress Aunt Hilda sent." Blanche stared for a moment, then she gave her cousin an impulsive squeeze.

"You're a dear, Betty. I wonder if you can't help me make over a lot of my old duds. I'm sick for a new dress for June conference, but really I'm ashamed to ask Dad for it. He seems so worried over things just now. Aren't debts horrid things?" Betty grasped this opportunity.

"Of course they're horrid. The thing for you and Nellie and Bobby and all of you to do is to help your father get rid of those debts."

"But how can we help? Nellie and Bob are in school and mother needs me. I don't know where I could get work anyway. There isn't much a girl can do in M——— to help pay off a debt."

"There's a whole lot a girl can do in M——— or in any other place, for she doesn't need to step out of her own home to begin. Haven't you ever thought how true the old saying is that 'A dollar saved is a dollar earned?'" And so the conversation continued as the two girls washed dishes and swept and dusted.

By the time they were ready to go up to inspect the old swiss dress, Betty knew she had won a strong ally for her cause and

she depended on Blanche to do for her mother what she herself could not accomplish. She did not know that fate was going to take a hand in the game.

At noon Mr. Benton telephoned that he was not coming home for dinner. Betty knew her aunt was worried as well as she herself was. When he came home at night, there was no denying that he was a very sick man. They got him to bed and applied simple remedies, but by nine o'clock his fever was so high and his breathing so difficult that they sent for the elders and the village doctor.

Doctor Stanton looked very grave as he examined the patient.

"I'm afraid," he told them later down in the hall, "that he has typhoid penumonia." Mrs. Benton almost collapsed and the girls became hysterical. Never had Dad been sick before. They could think of nothing but the worst. The doctor continued,

"I think we'll be able to pull him through all right. He has a strong constitution, but he evidently has been under a strain for some time and his vitality is low just now."

"We'll have to have a trained nurse," wailed Mrs. Benton. "I never could take proper care of him with the house and all to think about."

"Aunt Laura, there is no need of that. You can follow the doctor's directions just as well as a trained nurse, can't she, Doctor Stanton? And as for the house, please leave that to me. I'd so love to do something in return for yours and Uncle Rob's kindness to me."

"You're a good girl, Betty," was her unexpected reward. "And if the doctor thinks I—could do the nursing—right—I'd like to do all I can."

"I always did believe a man's best nurse is his wife," the doctor replied.

For two long weeks Robert Benton lay struggling between life and death. They were terrible weeks to the woman watching over his bedside. During the torturing hours when she sat listening to his delirium she saw herself and her husband as she had never seen either before. Rob had always been so kind, so uncomplaining and quiet she had never dreamed how he had chafed under his inability to rise more rapidly in the world; how he had grieved over not being able to provide better for his family. She thought of the many times she must have hurt him to the quick. She saw her own inefficiency now, and realized how much better he had done his part than she had done hers. As the terrible days dragged on her whole being centered in a prayer that he might be spared so she could make amends. She could see so many ways where she could save; so many ways where she could make life easier for Rob.

And down stairs the routine of the house went on smoothly in Betty's trained grasp. She had long, serious talks with her cousins in which she gave them of the knowledge she and her mother had sacrificed for her to gain. She enthused Bob over a kitchen garden and a small poultry industry. She sent to the college for bulletins and helped him make his plans. She taught Blanche how to make their last summer hats over, and helped Nellie make a lot of fancy candy to sell at a bazaar the Bee-Hive Girls were getting up. But more than anything else she made them realize (perhaps all the more forcibly because of her own loss) the great worth of the father whom they had grown to consider as primarily the provider of their needs. She led them to feel that the home was an institution in which the members of the family were partners and that it was the duty of each to share in the responsibilities.

And then one day, when the danger was past and the sick man was slowly convalescing, Mrs. Benton came down stairs with a paper and pencil in her hands.

"Go up and sit with father awhile," she said to Blanche. "I want to talk with Betty." When they were alone there was a moment of embarrassed silence, then Mrs. Benton looked straight into the eyes of her niece.

"Betty, I see now what a blind, selfish, extravagant woman I've been, just as plainly as you must have seen it two months ago, and as plain as your uncle, bless his generous heart, must have been seeing it for years. Our Heavenly Father has been good enough to spare him to us and now I want to make amends." Her voice choked and she wiped her eyes. "I've been going over the accounts you have kept while your uncle has been sick and I'm really astonished at the way I must have been wasting and didn't know it. I want you to help me, dear. Here is a budget system I've been figuring out. See what you think of it." Betty took the figure-covered sheet, and her aunt went on earnestly:

"If we can live within that budget for three years (and I don't see why we can't) we'll be able to pay Ike Newman every cent we owe him and our home will be our own."

CONSISTENCY.

"Look, mother," said little Bobby, proudly exhibiting a hatful of marbles, "I won all these from Willie Smith."

"Why Bobby," exclaimed his mother, "don't you know it's wicked to play marbles for keeps? Go right over to Willie's house and give him back every one of his marbles."

"Yes, mother," said the boy, obediently. "And shall I take that vase you won at Mrs. Smith's whist party and give it back to her?"—*Boston Post.*

The Spirit of the Gift.

By Gertrude McCheyne.

Since the days when the Wise men brought gifts and laid them at the feet of the newly born babe in Bethlehem, in whatever part of the world his name is known, this birthday that was to make possible the joy of the Easter resurrection day is celebrated. The giving of the Christmas gift, whether in the form of an act of service, or material substance, or only in the form of a spoken greeting, when given in the spirit of peace and good will, is one of the most beautiful customs, and one that we would never wish to see cease.

Given in the name of the Prince of Peace such gifts are the means of healing the wounds of bereavement, afford the opportunity for uniting friends severed by misunderstanding, while communities in a state of civil war over some issues have been unable to withstand the peal of the Christmas bells, and have exchanged greetings with their neighbors.

But there are certain characteristics that should belong to the Christmas gift. It must be a free will offering, given because the giver wants to give. Any suggestion of the commercial exchange destroys its meaning. Imagine anyone thinking over the names of former donors and the probable worth of their gifts so as to be sure to return one of similar value this season! A plan followed by a friend of mine is a good one. Except in the case of near relatives or an inner circle of friends, she sends her gifts to different people each year; and even in the cases of those nearest to her, she varies her gifts, knowing that so great is our love for her that a Christmas letter is valued most of all.

Then, too, the gift, to carry out the thought of the day, must be unselfish. You have doubtless read the story of the wife who each year made her husband a present of something that she herself especially desired, and he would accept it with a joking remark, until once she gave him a lady's riding saddle and whip when he retaliated by giving her a shaving set.

The gift must show that the giver had an intuitive sense of the tastes and surroundings of the person who will receive it. You remember in "Rebecca of Sunny Brook Farm" how out of the love of her heart she bought out of the first money she ever earned a banquet lamp for a little comrade's family, who rarely had a real meal, let alone a banquet.

We see gifts of shoddy china, cheap ornaments, nick-nacks that are only dust harborers, when a card, a handkerchief, or

even a line of remembrance would have shown the spirit of the day better.

Our Christmas gifts need not be costly, and when they show the stamp of individual work they are all the more desirable. But they should not be burdensome in the making. The woman who sits up the greater part of each night some weeks prior to Christmas is making a toil of what should be joy. The gift drawer or box is not only a preventive of this, but is also a constant reminder to all the family of the Christmas spirit throughout the year. It gives a better chance too for us to notice what gifts would give most pleasure. A summer call on a friend reveals the lack of holders for her flowers, her desire for a certain book is learned during a conversation, or perhaps a meal at another friend's house reveals the value to her of a set of table mats. They are listed in the gift book and are sometimes picked up during a vacation trip, or the mats are one of the many pieces of needlework raised to the dignity of "a reason for being made" instead of just to pass the time. Who knows but that the gift box may go even farther in its influence. If a dozen women meet together for an afternoon of fancy work, would it be quite as easy to start a bit of gossip about an absent friend if one or more of the crowd were working on a Christmas gift for her? I think not.

Gifts should have a touch of originality. There are few housekeepers but would like to receive some of the inexpensive "nifties" for the kitchen. Spatulas, measuring cups, wire egg boilers, dish drainers and others, none of which cost over fifty cents, but which are worth many times more to the user. We may give seeds from much admired home grown plants, an assortment of colored twines and wrapping paper, outfits of buttons, tape and needles to the busy mother of many, some canned fruit, preserve or confection for which a housewife is famous, and above all the trip in kodak pictures mounted and written up, for the "shut ins" gift. These and many others cost the giver little else than time and thought.

But no matter whether the gifts be purchased or home made, it is the manner of its "putting up" that gives the charming touch to the simplest article. This is something that cannot be hurried. Woe betide the one who leaves the packing of her Christmas gifts to the night on which the tree has to be decorated, for they will lack both daintiness and finish. In its wrapping of snowy paper, tied with the Christmas color or perchance some shade that is especially suggestive of the recipient's taste, with perhaps a spray of holly or the California Christmas berry, or maybe a bit of heather, speaking to the hearts of those from across the sea of fragrant moors and other days—before ever we open it the gift tells of the giver's love and good will.

But when all the joy of giving and receiving is over, there remains something of which some grow careless in these days of rush—the line or word of thanks and aconwledgment. The receiving and sending of these are a part of the gifts. The omission is rarely due to deliberate neglect, but sometimes we let the days slip by till memory is rudely jogged by a courteous note from our friend asking whether the gift ever reached its destination. Sometimes in the confusion of unpacking, cards become misplaced or lost. It is wise to lightly retie each gift in its wrapper or to make a list at once and then at the earliest possible moment, provided with small note paper and cards, send the gracious acceptance of each gift.

This article would be incomplete without a word as to children's gifts. There is probably no place where so many mistakes are made. The grace of giving should be a part of every child's education. It is demoralizing for an elder to buy something manifestly beyond the child's pocket book, for him to give. The weekly allowance or payment for some work with the understanding that the gifts are to be purchased with his own money, is a liberal training in economics. A child should never be forced to give where his heart does not prompt him to do so.

As to what we shall give children, one might say that we cannot go far wrong if we make not only Christmas but every occasion an excuse for the giving of books. To these might be added book shelves, book markers, paper cutters.

Too many cheap toys are a waste of money. A few well chosen and especially if they have educational value, will be found to hold the interest of even a young child. It is a good plan after the Christmas toys have all been tested, to put away some of them and bring them out some rainy day when they will have a fresh interest. Toys that stimulate endeavor are valuable. Lessons in purchasing would result from a toy grocery store with scales. Dolls with their ready-made wardrobes do not hold the same interest as the same doll with pieces of material, patterns and sewing outfit would. The latter affords a never-failing source of pleasure and a tax on the ingenuity of the little mother.

And so as the gift season is again with us may the spirit of the gift be in us that each gift we give may hold the significance of the Herald angels' song "Glory to God in the Highest, and on earth peace, good will toward men."

Perfect Guidance of Children.

TRUTH-TELLING AND THE PROBLEM OF CHILDREN'S LIES.

By Lucy Wright Snow.

There is no parental virtue so completely reflected in a child as truth-telling. Therefore, the problem of proper guidance of the child in this virtue is principally that of furnishing him with truth-loving, truth-telling parents.

Susan Chenery in her helpful book, *As the Twig is Bent*, holds strongly to the belief that a mother should never tell even the whitest lie to her child.

If mothers will listen carefully they might find themselves saying something like this:

"Oh, here comes Mrs. So and So, and how I look!. Daughter, you answer the door and tell her mother is not at home." What can she expect of her daughter in the way of truth-telling?

'Twas Emilie Poulsson who said, "Truth is not a child's virtue, it is the supreme attainment of maturity." Parents who have learned through long years of experience, the value of truth, too often expect their little one to tell truth before he has learned how; many a child on being chastened for lying, has been heard to remark: "Well, why doesn't someone tell me how to tell the truth, so I can tell it?"

He should be taught what truth is by a gradual process. First, there must be a healthy home condition. If the family life is open and honest it will not likely occur to the child that there is any necessity for lying. Before he is old enough to learn truth, he must absorb it by being surrounded by wholesome conditions. Under such conditions, boys and girls will be wholesome as a matter of course. We have an excellent definition by Dean Farrar; he says:

"If you would be perfectly honest, never pretend to be doing what you are not doing; never pretend to have done what you have not done; never be surprised into a concealment or startled into a falsehood; such manslaughter on truth always ends in murder."

But, besides giving the child a truthful environment, there has to be definite instruction in truth-telling. Begin by telling him simple, scriptural stories. Give many illustrations from your own experiences. There is nothing so interesting to a child as stories of when mother or father was a child. In telling these stories, do not always hold yourself up as a model of perfec-

tion, lest the stories lose their "twinkle' 'and become monotonous, or the child learns to brag. Let the joke come on yourself occasionally, it will introduce a sense of humor and show that you are not afraid of criticism. But never tell a story that shades the truth. A very effective way of correcting a child or teaching a point is to appeal to his humor. When a child is corrected jokingly, if he sees the joke, quite likely in recalling it, he will correlate the joke with the correction and profit by it. Often, a child can be appealed to by the ridiculous better than by the serious side of things. For example: The story of the boy who stole the plums from school and eventually when on the scaffold convicted of divers crimes, bit off the ear of his aunt for not having corrected him for his first offense, that of stealing the plums. The very ridiculousness of biting off an ear, makes the story one never to be forgotten.

However, care should be exercised in telling of your own imperfections, lest the child take license and think that he may do wrong because mother did. It has been wisely said: "Always present the right to a child, since he is not able as yet to find the underlying thought of a moral story unless it is clearly defined."

Many mothers think it is necessary to evade truth, or lie to their children concerning such subjects as Santa Claus or The Story of Life—not so; it requires but to know your child and your subject well, to be able to tell truth concerning any subject. It does not follow that one should tell the little child everything of every subject; be governed by age and conditions. A child's questions are a guide to when and what to tell, and if the clever mother always assumes the "listening attitude" she will know by instinct how to tell just enough and not too much. Always answer a child's questions in a simple, truthful way, not necessarily entering into lengthy detail.

LIES OF IMAGINATION.

These are not serious lies, and need not be corrected severely, though the mother must be alert to distinguish between an imaginative lie and a lie to deceive. Allow the child to tell all the make believe stories he wants to, but it is very important that he be taught to distinguish them as make believe stories. If he forgets to do this, the mother should help him every time to remember—"What fine make believe stories you can tell, can't you?" Encourage him to tell a story over several times insisting on accuracy of statement.

LIES OF FEAR.

Spontaneous lies of fear are usually told from fear of punishment after doing wrong. To correct these, do not ask search

ing questions as: "Did you take your brother's nickel?" Rather work out the detail in your own mind and lead him to repentance, e. g. "I'm sorry you took your brother's nickel—come and tell mother all about it, perhaps she can help you out of your trouble."

SELFISH LYING.

When a child actually lies to gain some end, we have a serious condition which should never be allowed to pass by uncorrected.

After such a lie, the mother should take the guilty one into a room alone and have a good serious talk with him. Tell him how she trusts him and how no one will be able to trust him if he continues to lie. Parents should not be discouraged but firm in their determination to exterminate the lie. The mother's main duty in life, at this particular time, is to see that this evil is nipped in the bud. If necesary, punish. If she is alert to detect every lie and correct it at the right time, she may consider that she has scored a great success in his proper guidance.

One of the greatest mediums by which a child may be guided, properly, in all subjects, is the medium of prayer, and especially in the problems of Fear and Falsehood. Teach him to talk to God; what blessings are, and the source from whom they come; to be thankful for his blessings; then when he has conceived the idea of gratitude to God, teach him to ask God to help him in whatsoever he may need assistance. Tell him many times the story of the Prophet Daniel—how he learned to pray at his mother's knee, and how God answered his prayer of faith by protecting him from the mouths of the hungry lions. Teach him that he can learn how to tell truth, and that he can surmount all his difficulties through prayer in faith, and effort. Let the father, in leading the family prayer, pray that the children may learn to be strong, obedient and truthful or whatever his discretion may lead him to ask God for.

In conclusion, let us call to mind the words: "To thine own self be true; he loves truth best who to himself is true."

Books to read on the subject:

Virginibus Puerisque, by Robert Louis Stevenson, published by Chas. Scribner's Sons, New York; *The Mother Artist*, by Jane Dearborn Mills, published by Palmer Co., Boston; *Book of Daniel;* Psalms 15:12.

Current Topics.

By James H. Anderson.

SHOES went higher in October, not in dimensions but in price, the increase being 15% and 20% above previous figures.

BEETS raised for sugar factores go up 50 cents per ton to the grower next season; and the sugar goes up to the consumer.

THE BASEBALL season in the United States closed with the Boston team as world champions, winning over Brooklyn.

MEXICAN matters do not improve, either in the disturbances in Mexico or in the antagonism felt there toward the United States.

WHEAT and vegetables are up in price, and still going up. The staff of life will be a great necessity ere long, even in these United States.

THE STATE FAIR this year had rainy weather five days out of seven, so that there is serious thought of holding the fair a week earlier in the season hereafter.

AIR RAIDS to the number of 500 a day in the European war show the remarkable extent to which "fighting in the clouds" has been developed in the past two years.

DEEP CREEK region, in western Utah, is to have a railroad, construction work already having been commenced southward from Wendover, on the Western Pacific railway.

FRANCE has annexed a square mile of territory in China, adjoining the French possession there. The new acquisition was French-owned and occupied, so there is no worry over it.

VERDUN'S great battle was suddenly resumed in October, the French regaining considerable ground previously lost. Thus the pendulum of war swings to and fro there, with no decisive result.

WORKERS is a term aptly applied to the girl students at the University of Utah, where, out of 720 young ladies in attendance, 360 are earning their living in whole or in part, while attending school.

THE DANISH WEST INDIES was visited by a fierce hurricane in October, with a damage of $2,000,000 in property, and two-thirds of the people in need of food and half of these deprived of shelter.

A CORDIAL GREETING was given the Utah troops who returned from the Mexican border at the end of October; and the troopers seemed as pleased to be back home as the people were glad to have them here.

A GERMAN squadron of torpedo-boat destroyers made a daring raid into the English Channel, during the last week in October, and engaged in battle with the British war vessels, losses being about even.

THE INTERURBAN RAILWAYS centering at Salt Lake City announce an open passenger rate of 2 cents per mile, and a mileage-book rate of 1 cent per mile, on and after December 1. This is the cheapest railway traffic yet known in Utah.

THE AGRICULTURAL department at Washington advocated a more liberal use of potatoes mixed with wheat flour in making bread, and immediately the price of potatoes went up to a figure unheard of before in the history of the country.

AT BAYONNE, New Jersey, a crowd of strikers attacked the fire department and demolished a fire engine, during the progress of a fire. To protect the firemen, the police had to shoot into the crowd, several persons being hurt, and one woman killed.

AT DETROIT, Michigan, in October, a street car full of passengers was run into by a switching train, at a crossing, with the result that fourteen passengers were killed and twenty-five hurt. Lack of care by the crews on both sides caused the disaster.

AN EXCHANGE of persons over 45 years of age who have been interned in Germany and Great Britain has been arranged between those two powers. When the transfer is made, these people may not be better fed, but they will feel more at home

THE CHIROPRACTORS want the Legislature to recognize them as such by state law. Whether right or wrong, heretofore the regular medical fraternity has opposed any new cult in the healing art, so a contest may be looked for at the next legislative session.

WOMEN as speakers in political campaigns have demonstrated in Utah that they are quite as vigorous and intellectual as the

men, in discussing political questions, and they indulge in much less personal abuse than some of the masculine gender who make public speeches.

THE SALTAIR line from Salt Lake City is to be electrified and extended five miles to the Tooele county boundary. Electricity is proving to be cheaper than steam power in actual use, as well as enabling a more convenient service to be given on railways.

SUBMARINE activity by which one German submarine sank six vessels off the American coast in October has convinced the thinking men of America that the United States is not so isolated after all, in case of a war between this nation and great European powers.

THE AUSTRIAN premier, Count Karl Streugkh, has been assassinated by a newspaper editor, Friedrich Alder, who disagreed with Austria's war policy. It will not be strange if further assassinations, or attempts thereat, occur in Europe's warring nations.

THE BRITISH AND FRENCH gains against Germany on the western war front continue slowly, the expenditure in life and munitions being stupendous. From present indications, the war may not be more than half through, with no certainty as to the ultimate result.

THE JAPANESE question, so far as the right of the "little brown men" to own land in the United States is concerned, is to be settled by the United States Supreme Court, on a suit brought in California to confiscate land heretofore purchased and now held by a Japanese resident there.

GREECE has accepted the terms of the entente allies to let the latter have free reign there against the Teutonic allies. This action by the Greek government has prevented, at least for the present, the establishment of a republic in Greece, under the protecting patronage of Great Britain and France.

THE STRIKE of milk-producers in New York finally was brought to an end by official action compelling the producers and dealers to get together on a basis arranged for them. It seems necessary in a case of this kind for an outside controlling factor to enforce settlement for the safety of the public, because the parties at issue each develop a selfishness that precludes settlement by either compromise or arbitration.

Christmas Menus

By Gertrude McCheyne.

RECIPES.

Croutons.

Butter lightly on each side slices of bread cut one-third inch thick. Cut into dice and brown in oven.

Cheese Canapes.

Cut slices of bread into rings; butter lightly on each side; brown in oven; remove and sprinkle with grated cheese; allow to melt in warming oven.

Beet Salad.

Cut beets finely; mix with hard boiled eggs and put through the chopper; sprinkle with grated cheese.

Fruit Cocktails.

(1) Cut pineapple, orange and grapes into small pieces; pour over the fruit a syrup made from the juice of pineapple and orange, to which add enough lemon juice to give an acid flavor. Sprinkle lightly with paprika.

(2) Canned pears cut in dice, black grapes or cherries and small pieces of crystallized ginger.

DRESSINGS

Turkey.

(1) 4 c. bread crumbs; ½ c. suet, chopped finely; 1 tsp. salt; 1 tabsp. parsley, cut finely; 1 tbsp. grated lemon peel; 1 egg.

(2) 2 c. soft bread crumbs; ¼ c. melted butter; ½ tsp. salt; ¼ tsp. pepper; 1 tsp. sage; 1 egg.

Duck and Goose.

Boil two medium-sized onions until tender; mash and add two-thirds cup bread crumb. Season with sage, pepper and salt.

Lemon Pie (Southern Recipe).

1 c. sugar; 1 c. water; 1 tsp. butter; boil together and allow to cool. 2 egg yolks, beat well. Add 2 tbsp. flour and grated rind of one lemon. Stir liquid into egg mixture. Make meringue of egg whites.

Carrot Pudding.

1 c. bread crumbs; 1 c. carrots; 1 c. raisins or dates; 1 c. suet; ¼ c. molasses; ½ c. brown sugar, 2 c. flour; 1 c. milk; 1 tsp. cinnamon; ½ tsp. allspice; ½ tsp. salt; 2 tsp. baking powder; 1 c. lemon-citron; 2 eggs. Steam 2 hours.

English Plum Pudding.

½ lb. bread crumbs, stale; 1 c. scalded milk;. Soak. ¼ lb. sugar; 4 eggs; ½ lb. raisins; ¼ lb. currants, 2 oz. candied peels. Add to milk. 2 oz. creamed suet; ½ grated nutmeg; 1 tsp. allspice; 1½ tsp. salt; 4 egg whites, beat stiff. Add to mixture. Steam 8 hours.

SAUCES FOR PUDDINGS.

Drawn Butter Sauce.

½ c. butter; 1 tbsp. flour. Melt together. Add ½ c. water; let simmer; 1 tbsp. sugar; flavor as desired just before removing from heat.

Orange Sauce.

1 tsbp, butter; 1 tbsp. flour. Cook together. Add 1 c. water and 2 tbsp. sugar; 1 tsp. grated rind of orange; 1 tbsp. orange juice.

Genealogical Lesson Books.

The book of reference which was consulted in the preparation of these lessons is: S. Barring-Gould's *Story of Family Names,* which can be purchased, after Christmas, at the Deseret Sunday School Union Book Store, or the Deseret News Book Store, for $3.50. We aim to make our lessons sufficiently complete to give necessary information where wards are unable to purchase the book. A new edition is printing in England. Our lessons have not been taken altogether from this book, for we have consulted English history, Charlotte Young's *Christian Names,* and Bardsley's *English Surnames;* but Barring-Gould's book is sufficient to furnish all material needed in preparing the lessons, if more information is wished than the lessons themselves supply.

Suggestive List of Books for the Family Library.

1. "Story of Mother Goose," v. age 4-6.
2. "Moni, the Goat Boy," 6-8.
3. "The Bird's Christmas Carol."
4. "Page Story Book," 8-10.
5. "Prince and Pauper." 10-12.
6. "Little Women." 10-12.
7. "Rebecca of Sunnybrook Farm." 10-12.
8. "Story of My Life," Keller; 10-12.
9. "Little Shepherd of Kingdom Come." 12-14.
10. "Old Fashioned Girl," 12-14.
11. "The Crisis," 12-16.
12. "Ben Hur." 14-16.
13. "Cities of the Sun," Elizabeth C. Porter; 16-20.
14. "Life Among The Indians," Jacob Hamblin, R. D.
15. "My First Mission." Cannon.
16. "Lydia Knights' History," Homespun.
17. "Thrilling Experiences," Kimball.
18. "Helpful Visions," Whitney.
19. "Leaves from My Jounral," Woodruff.
20. "Scraps of Biography."

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.

Motto—Charity Never Faileth.

THE GENERAL BOARD

Mrs. Emmeline B. Wells.....President
Mrs. Clarissa S. Williams.....First Counselor
Mrs. Julina L. Smith.....Second Counselor
Mrs. Amy Brown Lyman.....General Secretary
Mrs. Susa Young Gates.....Corresponding Secretary
Mrs. Emma A. Empey.....Treasurer

Mrs. Sarah Jenne Cannon — Mrs. Carrie S. Thomas — Miss Edna May Davis
Dr. Romania B. Penrose — Mrs. Priscilla P. Jennings — Miss Sarah McLelland
Mrs. Emily S. Richards — Mrs. Elizabeth S. Wilcox — Mrs. Elizabeth C. Crismon
Mrs. Julia M. P. Farnsworth — Mrs. Rebecca Niebaur Nibley — Mrs. Janette A. Hyde
Mrs. Phebe Y. Beatie — Mrs. Elizabeth C. McCune — Miss Sarah Eddington
Mrs. Ida S. Dusenberry

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor.....Susa Young Gates
Business Manager.....Janette A. Hyde
Assistant Manager.....Amy Brown Lyman
Room 29, Bishop's Building, Salt Lake City, Utah.

Vol. III. DECEMBER, 1916. No. 12.

PEACE ON EARTH.

Storm Without Peace Within.

Without, the storm blows noisily around my home, the windows rattle, fierce cries the wind, and snow piles up over the doorstep. The streets echo with wild storm-whistling, and even the street-car bell bangs more noisily as the car pushes its difficult way through the muffling snow. Cold gusts pierce the casement, and under the sill, flakes of snow are blown to pile up in silent Lilliputian mounds inside the loose door fittings. Before the fire I sit, my feet warmed by the red blaze, my arms encircled with the fire's glow. Sometimes I lift my gaze from the Scriptures lying on my knee, and then both eyes and ears attest that there is storm and blustering cold without. Wrapping my happy thoughts about me, I rest within my shelter, for I have lived my day of stress and cold, have breasted wind and snow, have earned the sheltering peace which now, through mine own choice, and by God's will, I here enjoy. Below, storms; whistle, winds, for I have built a sheltering wall of peace in which to rest and sleep. This is peace, the peace of solitude and night.

Confusion Reigns Supreme.

Outside, men are rushing, women pushing, children running to and fro, while noise and confusion crowd the highways and byways of life. Bells jingle out of tune, machines shriek as they fly—buzzing through the air,

shrill steam-exhaust calls to shriller auto-siren. Down the still country lane honks whizzing motor-cycles; clashing and clamoring interurban cars rip the country silences, and all the dells are filled with filming crowds. Boats fly, cars flash, and air-planes loop heaven's blue. Into my canyon I go, so far away and above men's haunts that still nature is there to wrap my soul in peace. I walk alone amid the columbines, while only clouds and butterflies have motion in the silence. Ah, this is peace. The peace of isolation. I know that men are hurrying and women struggling down there—I, too, have toiled and rushed. Now I close the canyon door on all the world's confusion, and sit down on the mountain side with peace for my companion.

God Will Give Us Peace.

Armies are marching, women are crying, little orphaned children are hungry just for bread. The world is circled with a bleeding corslet, and men are killed as engines of destruction multiply. Miles and miles of living hillocks kill and maim the human insects crawling there. Hospitals vomit out great daily crowds of useless living wrecks, while yawning graves hold multitudes of nameless men. Worse—ten thousand times worse—babies are hourly born into spiritual blindness; women diseased by untaught, unchaste husbands and fathers; youths and maidens growing up into the dim, shadowy recesses of outworn creeds, spirits cramped, bodies warped and hearts passion-stifled for lack of the pure teachings of Christ. Yet, into the solitude of quiet Christmas thoughts I steal away and isolate my soul on the mountain-top of peace, while the year goes jangling down the cloisters of the yesterdays. I long, I yearn, I pray for peace—peace—when there is so little peace. Yet know I that God is in His world, and if my pulsing hands have urged their daily dole, if my toil has clasped the yesterdays with unselfish, loving service He will grant me peace—at times—that I may rest and praise His name. Peace—because I love my fellow men—because it is God's world, and He will order all things well—His children are His own and very dear to Him—He knows—He sees—the conflicts of great nations and the tears of little babies are alike His care—and I—well, I gladly serve. And thus comes peace to me while storm and noise and war prevail o'er all the earth—yet I have peace at times. Just now the Christmas midnight strikes the hour and I hear the church bells ringing while the angels sing the old, old song first heard on Jewry's hills—"Peace on earth, to men of good will!"

Preview of Guide Work for 1916-17.

THE BIBLE.

The Prophet Nephi tells us that he found it difficult to make the younger generation, who had grown up in the Land of Promise, understand the language of the Plates of Brass, which we now call the Old Testament, because they had not seen and lived among the people for whom these writings were intended, and were not therefore familiar with the habits of thought and customs of life of those people. If, then, Nephi found difficulty, after a single generation, in making the Scriptures clear to those who had not been reared in Palestine, what shall we say of ourselves, who are many generations removed from that land and those habits and customs described in the Bible?

Now, the Relief Society last year studied the principal women of the Hebrew Scriptures. Doubtless, although an effort was made to interpret these characters in terms of modern life, the study proved more or less hard to grasp, principally because the ways of eastern peoples in those days were so different from ours. And so it has been decided this coming year to study the peoples among whom these women lived and worked.

This study ought to be both interesting and enlightening. It will cover the geography of the places where the women lived who were discussed last year, the kind of people who lived there at the time, the things they did, their habits of thought, their dress, their customs in society and government, and whatever else will throw light upon the characters themselves whom we know something about already. But all this will be done in a way that will be interesting and readable, not in the manner of the dry-as-dust historian. And in connection with this study, there will be given readings from the Bible, covering the particular periods in which the women lived. These, of course, will not be published in the *Magazine*, but will be given as references. They will constitute the passages in the Hebrew Scriptures which will illustrate the writings of the various ages in the history of this marvelous race. Thus those who follow this series of lessons will get, first, some pages of great literature; secondly, the principal women whose influence was most felt at various times which the passages tell us about, and thirdly, such side-lights as to geography, character, and customs, as will make these pages and these characters stand out clearly before the mind.

THEOLOGY OUTLINES.

HOW AND WHERE THE WOMEN OF THE BIBLE LIVED.

1. The Garden of Eden.
2. The Abrahamic Age.
3. The days of Isaac and Rebecca.
4. When they sought wives in other ways than ours.
5. The days of woman's power.
6. Gleaning in alien fields.
7. When Israel lived in exile.
8. The period of the Maccabees.
9. The New Testament days.
10. The New Testament days (continued).

GENEALOGY.

REPORT FROM THE GENEALOGICAL COMMITTEE OF THE GENERAL BOARD OF THE RELIEF SOCIETY.

This year our lessons will take up surnames. The subjects will be subdivided as follows:

GENEALOGY.

September ..... Introduction
October ..... Tribal surnames. Sire-names
November ..... Scotch and Irish name
December ..... Anglo-Saxon names
January ..... Scandinavian names in England
February ..... Surnames for town and castle
March ..... Place names
April ..... Trade names
May ..... Nick and descriptive names
June ..... Prefixes and suffixes

We recommend the class teachers to give six primary genealogical lessons at least one week during the winter. These primary lessons should be insisted upon every year until all the people are thoroughly acquainted with the method of preparing genealogical information. Genealogical conventions should be held when stakes can secure the services of a teacher from this Board or from the Genealogical Society of Utah.

We also recommend that excursions be arranged to the temples in your districts, if possible, once a month from each ward. Where this is impossible, have your committees take one day a month in some convenient room and invite the people to come with their records and show them how to make out records, and how to secure genealogical information. Instructions on how to arrange excursions were given in our genealogical classes during the late conference.

The most important practical work given this year to our Society to do in this line is the invitation extended to us from the Genealogical Society of Utah to assist them in getting out the surname index cards from each family and each individual in the Church. The information required is: The name of the family and where it originated; if work has been done for the family in any temple and where, or if no work has been done at all; where the work was commenced and the name of the heir in the family; the name and address of the person now having charge of the work; and the date of getting this card out. You sisters can realize what a wonderful help this will be, in preventing duplication of temple work, in making each family acquainted with all work done by associated surname families, and in making our Genealogical Society a general clearing house for genealogical information. A secondary benefit will be realized in the increased interest which will be shown by every person who prepares this card. The Genealogical Society have printed for us 50,000 cards and will add another 150,000 as soon as we are ready for them. You can realize that if each individual has four lines upon which he may work, it will be necessary to have several hundred thousand of these to represent adult members of the Church. Where there are genealogical representatives they will be invited by the Utah Society to co-operate with us in this work. Always we want to work under the authority of the Priesthood, with their sanction and approval, and thus secure the best possible results

SAMPLE CARD.

Young (Brigham) family

Came to Utah from *Town* *Hopkinton*

County Middlesex State *Massachusetts*

Originated in England or Scotland.

Work has been done at *all four Utah* Temples.

Work commenced *1 Jan., 1877, St. George Temple.*

at instance of (heir) *Brigham Young (dead).*

Name and Address of the one now having

charge of the work:

Mrs. Susa Young Gates, (Ch. Temple Com.)
672 North 1st West St., Salt Lake City.

This Card dated *Oct. 3d., 1916.*

LITERATURE.

LITERATURE FOR THE HOME.

The chief aims of the course are these:

1. To help mothers select better books for their homes.

2. To give to them some simple fundamental principles to guide them in their choice of stories and other reading for their children.

3. To cultivate a love of literature that will lead to right reading habits in the home.

The home library generally is but a motley collection of books, purchased at random, and suitable mostly for grown-ups. What more beneficial study can be taken up than one that will help us spend our book money more wisely? A home without a good library is like a town without a school. This does not mean that the home must have many books, but it should have a choice selection. Mothers should learn how to choose the book companions of their children.

With what stories are your boys and girls feeding their minds? What are you doing to guide their reading habits? Book companions are next to human companions in their influence over the minds of children. Mothers should study what stories to place before their children. So also should they learn what poems and other choice literature to bring into their homes for inspiration and culture.

The reading habits of the home, likewise, need attention. Home reading generally consists of a hasty glance through the papers, a running over the magazines to see the pictures, and taste of the jokes or stories they contain, or it is a haphazard browsing among books. There is more mental dissipation than education in the ordinary home-reading. We need to restore the fireside story, to bring the family into closer intellectual companionship through the medium of good books. There should be more voicing of good literature in our homes.

In the course that has been planned for the coming year, all of these practical problems will be considered. A series of studies, one for each month, will be taken up.

The following suggestive outline will give some idea of the content of the course:

Lesson I. Literature as Creative Art.

The purpose here is to help parents to know what literature really is, to give them some fundamental principles by which to judge a literary selection.

Lesson II. The Author at Work.

The aim here is to show how the writer creates literature in

form of verse and prose—producing these three chief types—the sermon, the song, and the story.

Lesson III. The Lyric, or Song.

In this study, the mothers will learn what are the characteristics of a choice song, what is a lyric line; how to read lyrics to bring out their beauty; what lyrics to read.

Lesson IV. The Children's Poets.

This lesson will deal with the development of children's poetry from the days of Mother Goose until now. Poets of earlier times and those of recent days will be compared and enjoyed.

Lesson V. Stories True and False.

The purpose of this study will be to give parents the main principles by which a story may be judged, to show what marks the artistic story, what stories are really true and worth while.

Lesson VI. Old Time Tales.

A study of folk lore, the tales that have tumbled down the stream of time and have come to us in form of nursery tales. fairy stories, fables, parables, etc. These different types will be explained and illustrated.

Lesson VII. Modern Tales for Children.

The aim here is to give parents at least a good introduction to the best story-writers of recent days for children. Lists of choice stories will be offered for consideration.

Lesson VIII. Our Country in Song and Story.

The choice lyrics and tales that reflect the spirit of our country will be taken up here. A study to inspire true patriotism, we feel, could hardly be planned.

HOME ECONOMICS.

OUTLINE FOR COURSE IN HOME ECONOMICS, NUTRITION, CARE, AND CLOTHING OF INFANTS AND CHILDREN.

1. Mother's Condition and Diet.
2. Correct Nursing Habits.
3. Bottle Fed Babies.
4. Introduction of Solid Food and Diet During second and third Years.
5. The Child at School; Home Diet and School Lunches.
6. General Factors Related to Children's Diet.
7. Care and Clothing of Infants and School Children.
8. The Child's Recreation and Parent's Co-operation.
9. The formation of Correct Habits of Character.
10. The Child's Spiritual Life.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in January.

THE GARDEN OF EDEN.

(Read carefully, either before or after this article, chapters four, five, and six of the Book of Moses, in the Pearl of Great Price, last edition.)

The Garden of Eden was the first home of Mother Eve and the cradle of the race. Of the place itself we do not know as much as we would like to know, but of what went on there and in the neighborhood we know considerable, thanks to modern revelation.

From the first century of our era until very recent times many attempts have been made to locate exactly the Garden of Eden, and doubtless these attempts would still be made but for the fact that few people nowadays, outside the "Mormon" Church, accept the biblical account as describing the real origin of the human family. "Two opinions deserving most attention," says Edersheim, "are those which place Eden either near the northern highlands of Armenia, or else far south in the neighborhood of the Persian Gulf." And the *Century Dictionary* says "it is generally agreed that the description in Genesis alludes to the Mesopotamian valley." These opinions, of course, are only conjectural, an attempt to find a place somewhere on our globe, usually in the esatern hemisphere ,that corresponds with the desually in the eastern hemisphere, that corresponds with the dethe garden; and from thence it was parted and became four parts." Then the names of these are given. Two of these streams are generally believed to be the Euphrates and the Tigris, and one ingenious writer has identified the other two with two Babylonian canals! And so guesses pile up on one another, till the plain truth in the matter is as hard to find as a boy's hat just before school time.

"Mormonism," however, in quarters where it is accepted, has upset all the told theories by an explanation that is altogether unique and original. It is, that the Garden of Eden was on the American continent, not in Asia at all. And it bases this information on a revelation of the Lord to the Prophet Joseph Smith.

"Adam-ondi-Ahman," says the revelation, given in May, 1838, "at a place called Spring Hill," in Daviess county, Missouri, "because it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet." Another revelation to the Prophet (Doctrine and Covenants, section 107:53) declares that "three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman and there bestowed upon them his last blessing." This place "is located immediately on the north side of Grand river, in Daviess county, Missouri, about twenty-five miles north of Far West. It is situated on an elevated spot of ground, which renders the place as healthful as any part of the United States, and overlooking the river and the country round about, it is certainly a beautiful location." From the phrase, "the land of Adam-ondi-Ahman," one would infer that the entire country where the Saints had settled in Missouri was either Eden or territory very close to Eden.

Aside from these revelations that establish definitely the location of the Garden of Eden, why may not the first home of our racial parents have been in America? It is true that we have always looked upon the cradle of the race as having been in the eastern hemisphere. But that is no reason for believing that it was there. It is equally true that when the race became conscious, so far as we know it from profane records, it found itself in the eastern hemisphere. But Noah's flood, if the biblical explanation be accepted at all, would account for this fact. A few years ago I ran upon an article by a non-"Mormon" in which it was argued that, assuming that the ocean currents were the same then as they are now and counting back from Mount Arrarat where the ark alighted, that vessel must have begun its drifting somewhere in the state of Missouri. As for the alleged similarity between any particular part of the eastern hemisphere and the description of Eden in Genesis, that is a mere accident, because, again if the Bible narrative be held to, the surface of the earth has undergone many and great alterations since Adam and Eve dwelt near the Garden, not only in the days of the flood but afterward as well; for it would seem from the scriptural account that at the creation the land was in one place and the waters all in one body. We are told in Genesis that "in the days of Peleg the earth was divided."

At all events, the Latter-day Saints believe they have sufficient grounds for thinking of America as the cradle of the race, of Missouri as "the place where Adam dwelt."

As to the conditions under which life went on for Adam and Eve and their immediate posterity, we are left in utter darkness.

Almost every question we may ask of that remote past comes echoing back to us as empty as when it left our lips. We are told specifically that after the pair had been expelled from the Garden "Adam began to till the earth and to have dominion over all the beasts of the field and to eat his bread by the sweat of his brow," and that "Eve, his wife, did labor with him." And we are informed that later on these two had children, who, when they grew up, divided "two and two in the land," that they tilled the ground and tended their flocks, and that they in turn begat sons and daughters. "Abel was a keeper of sheep, but Cain was a tiller of the ground."

But what kind of clothes did they wear? At first, we are told, while the original pair were in the Garden, "they sewed fig leaves together, and made themselves aprons." Doubtless after the expulsion they had other clothes—but what? We are told nothing about the nature, the texture, and the form of them. What kind of vegetables and fruits did they cultivate and eat? With what implements did they turn over the earth's crust? Again, what manner of social enjoyments did they have? When did they form themselves first into societies and what kind were these, barring that secret society of which the Pearl of Great Price tells us? All these and a thousand other questions crowd upon us as we think of our first common parents. But we have few satisfying answers.

QUESTIONS.

1. Where is the Garden of Eden generally supposed to have been located?
2. On what ground is that statement of the location based?
3. Where do the Latter-day Saints place the Garden of Eden?
4. On what grounds do they base the belief?
5. What arguments drawn from reason may be urged for the probability of this latter claim?
6. What kind of shelter do you suppose our first parents had?
7. What kinds of food do you imagine they ate?
8. What kind of clothing do you believe they wore after the expulsion?
9. What social enjoyments?
10. What did they know, as compared with us today, do you think?

LESSON II.

Work and Business.

SECOND WEEK IN JANUARY.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN JANUARY.

GENEALOGY.

SCANDINAVIAN SURNAMES FOUND IN ENGLAND.

Few English people are aware of the vast influence of the early Danish conquerors on the nomenclature, or surname history of the English speaking people. Just after the Angles and Saxons had come over to conquer the Britons, the Jutes from Denmark also crossed the North Sea, and for several centuries they were in constant warfare with the mixed tribes of Picts, Scots, Angles, Britons, and Saxons, living in that small but crowded country. The first Teutonic or Saxon kingdom was located in Kent. The Saxons, being hard pressed by the Picts and Scots, invited two Danish brothers, Hengest and Horsa, to come to their assistance. They did so and brought a numerous following, defeating the Picts and Scots and conquering at the same time, the Britons themselves. In A. D. 449 they founded the tiny kingdom of East and West Kent. The following centuries were filled with the wars of the Saxons, Angles, Jutes or Danish people, Picts and Scots and the Welsh tribes.

Let us review early English history with particular reference to the doings of the various Danish and Norse victories won in England by these intrepid warriors. The east coast of England was frequently invaded and ravaged by Danes or Norsemen. In 866 Ingvar and Ubba landed their forces in East Anglia and partially conquered that stronghold of the Angles. In 878 King Guthrum overran Essex. He was a powerful warrior and was a worthy foe for the maturing powers of the young King Alfred the Great, who was the noblest and greatest Saxon known to history. He reigned nominally, but the greater part of the government of England was left in Danish hands and consequently the English race became largely infused with Scandinavian blood. Alfred continued on his own victorious day until in the year 925, when he died, all Britain having acknowledged his rule and paid tribute to him. Fifty years after Alfred's death, in 994, Sweyn, King of Denmark, and Olaf, King of Norway, invaded England again and conquered most of the provinces, England paying tribute to Denmark because of the

weak policy of the English king Ethelred, "the Unready." By 1013 Sweyn was acknowledged King of Denmark and of England, while Ethelred fled to Normandy and thus laid the foundation for the invasion of the Normans into England. Sweyn's son Canute became king of all England at the death of his father, in 1016. He also conquered Sweden and Norway which he affixed to his kingdom. Canute was a great king, filled with wisdom and vigor; but his sons quarreled at his death, in 1035, and thus opened the way for the incoming of William the Conqueror.

All of these Danish and Norse conquerors brought with them into England hosts of followers, and their impress upon the English language and English names is, of course, very great.

Among the Norsemen, the royal family was that of the Ynglings, deriving from a mythical ancestor, Ingvi. The Saxon and Angle kings all traced back to heroic ancestors, and the Saxon Chronicle is careful to record the pedigrees. The Danish royal family was that of Skjoldungs, descended from an ancestor Skjold.

But the royal Danish race of this stock expired in the male line with the extinction of the family of Canute the Great, and the crown passed to the son of an Earl Ulf whom Canute had murdered, and who had married his sister. Thenceforth the Danish royal race was entitled the Ulfungs, or children of Ulf. Ung meaning children or young ones. But among the Northmen there were as well the Bjornings, sons of the Bear; Hundings, sons of a dog; Arnungs, issue of an eagle; Nifflungs, children of the mist. But no member bore the name Bjorning, Skjoldung, Hunding, Arnung, etc., as a surname; only the family generally was so designated. It was a tribal name, but it did not adhere as yet to the personal name.

A termination expressive of sonship or descent, which was in use among the Anglo-Saxon and Scandinavians, was *ing*, which means "belonging to." In the pedigree of the West Saxon Kings it is used systematically. Edgar is Edmunding, Edmund is Edwarding, Edward is Alfreding, Alfred is Alfwolding, and so on. But *ing* was also broadly applied, much as O' in Irish and "the son of" in Scripture, to signify descent from an ancestor more remote than an immediate parent. Moreover, we cannot assure ourselves that all names that end in *ing* are patronymics, for the surname termination is employed in a variety of ways.

In Northumbria and East Anglia the Danes had begun to settle from the seventh or beginning of the eighth century. They were of the same ancestry as the Teutons, and spoke pretty much the same tongue. The Angles came from the modern Schleswig, and the home of the Danes was the island of Zealand, with the hall of the King and the temple of the national god at Leidre. A continual stream of Danes passed into the North of England.

The Kings of Leidre demanded, and indeed exacted, *scatt,* or tribute, from the Northumbrians. At length, in 878, by the peace of Wedmore, the whole of the country north of the Watlingstreet —the great Roman road that ran straight as an arrow from London to Chester—was ceded to the Danes. In the Saga of Egill Skallagrimson we are told that at the time when he was in Northumbria—i. e., in the tenth century—nearly all the inhabitants were Scandinavians on the father's or mother's side, and a very great many on both sides.

The place-names in Yorkshire are largely Scandinavian. "By" in Danish was a farm or a town. "Thorp" or "torp" in Danish means a little farm, a field. "Kirk" was the church. Balderby, Thukleby, Grimsthorpe, Ormskirk, Greeta (Griot-a), the stony river, and a thousand others, point to the continuous occupation by the Danes and Northmen. A hundred and sixty-seven places with names ending in "by" have been reckoned in Yorkshire. In the same county are ninety-four ending in "thorpe;" twenty end in "with"—i. e., wood; there are numerous "royds," i. e., clearing in the woods. Lincolnshire was also peopled with Danes. The conquest of the whole of England by Knud, or Canute the Great, tended still further to introduce Scandinavian names (personal) into the land, but the grip on it was not sufficiently extended to affect place-names seriously beyond Northumbria and East Anglia. The islands, however, about the coast—haunts of the Vikings—mostly received and retained the names given to them by these Scandinavian pirates, as Lundy (Puffin Isle), Ramsey, Mersea, Anglesey, Brihtlingsea (Brithelm's-ey), once all but an island.

Iceland was colonized from Norway between the years 872 and 890 by "bonders," or peasants, of ancient pedigree and large possessions, who had hitherto held their land as allodial ground, and King Harald Haarfager (Fairhair) insisted on converting all freeholds into tenures from the crown or feof. Rather than endure this, these men took their movable goods with them, their wives, children, and serfs, and migrated to Iceland, which was then uncolonized, except by a small band of Irish culdees.

Happily, we have preserved a Landnamabok, or record of the settlement of the Iceland, with the names and genealogies of all the emigrants, and, what concerns us now, the names they gave to every place where they planted themselves. As the same procedure took place in England when Jutes, Angles, Saxons, Danes, and Northmen came into England and settled there, this Landnamabok is to us very instructive, and helps us to elucidate the place-names over a large portion of England, and through the place-names the surnames derived from these places" (pp. 136-7). We have, in our Utah Genealogical Library, one of the Icelandic pedigrees going back in a direct line to this period.

"Scandinavian surnames based upon personal designations are more numerous in England, but these come nearly all, if not all, from ancient Northumbria, which included Yorkshire. There the descendants of the old Danish and Norse settlers clung to their ancient nomenclature later than elsewhere—indeed, till the fashion of adopting surnames prevailed. We have such names still in use in England and America. Bard has become Barth, unless it be a contraction, as is probable, of Bartholomew; Jokull yields Jekil, Halfdan is now Haldane, Sweyn is Swayne, Olafr yields Oliver—but this comes to us also through Normandy. Ragnar is now Rayner, and this, again, comes in a roundabout fashion through the reign of the Conqueror. Havardo is Howard, Hjorvaro is Harvey, Steinarr we recognize in Stoner, Ketill is Kettle, Grimm is Grymes, Hamund is Hammond, Frioestan is Featherstone, Thorfin is Turpin, Hide is Hyde. But it is in Yorkshire, East Anglia, Durham, and Northumberland, that these are mainly found. Elsewhere, if we trace them, it will usually be found that the families bearing these names have at some time come into other parts of England from the ancient Northumbria or from Lincoln. We have, indeed, elsewhere names that came originally from Norway, but they have somewhat altered their form and transmission through Normandy. These latter names are numerous, for it was with the Conqueror that family nomenclature may be said to have had its beginnig in England." (page 13-14.)

This interesting sidelight is given by Baring-Gould: "Among the primitive Teutonic peoples a man's personal name is regarded as of the highest importance; it not merely belongs to him, but it is to some extent inseparable from him. He who gets hold of a man's secret name acquires a powerful but undefined control over the man himself. So strongly is this felt that the name is kept concealed from enemies; it is never uttered. He is spoken of by a nickname; he is alluded to in an oblique manner. His true name is kept from all but his nearest kin. Just as a savage is afraid of having his portrait taken, lest by this means the artist should obtain control over him, so does he shrink from allowing any person to get hold of his real or secret name." (Page 48.) He who runs may read!

Several hundred years before William the Conqueror's time there was written a book called "The Book of Life." or *Liber Vitae* which is Latin for book of life. It was a catalog of the people who had donated to the church of Durham, England, and was brought on down to the Reformation in Cromwell's time.

Its name was given because the hope was expressed on the title page that the names recorded there would find a place in the Book of Life in which are recorded "those who shall be entitled to eternal salvation."

To the Latter-day Saints this sentence is peculiarly significant. The manuscript itself possesses peculiar interest, most of the writing being done in alternate lines of gold and silver in handwriting of peculiar elegance. This probably was done in the 9th century. At first the names of benefactors were written up and down on the pages, but as the centuries rolled on, and space became more and more valuable, names were filled in to all the blank spaces and only by carefully distinguishing the various handwritings can one tell to what period the various names belong. Recently students have tried to discriminate between the Anglo-Saxon, Danish and Norwegian names as found in this Book of Life.

QUESTIONS.

1. Who were the Teutons?
2. What can you say of the Danish conquerors of England?
3. What effect did their long residence in England have on English surnames?
4. What is the Danish meaning of "by"? Of "thorp" or "torp"? Of "ing"? Of "with"? Of "royd"?
5. When and how was Iceland settled?
6. What was the Teutonic tradition about secret names?
7. What can you say of the Book of Life?

LITERATURE FOR THE HOME.

LESSON I.

LITERATURE AS CREATIVE ART.

Among the ancient tales from the Northland, there is a fanciful story which will help us to understand, more clearly, what literature is.

It is said, in this strange old tale, that the gods once had a victory over the frost giants, and to commemorate their triumph, they decided to create a man. Each of the gods was to express his gratitude by endowing this newly-created being with some wondrous gift.

When the man was formed, one god gave him a clear mind, another gave him a kindly heart, full of love and sympathy for all of God's creatures; still another added skill in music to his nature; and yet another gave him power over language.

When he walked forth among the mortals, it was observed that he spoke as never man had spoken before. Through his eloquent words, one could hear the babble of the brooks, the songs of the birds, the sighing of the winds, the roar of the wild ocean,

the merry voices of children at play, the wooing words of the lover—all of the music of man and nature came at the call of his wonderful voice; and he became the first poet.

This old tale is not true, of course; but it does suggest a great truth. The work, or art of the poet, is to reflect beautiful pictures of life, in beautiful words. When the artist—author speaks, one can hear and see the birds, the brooks, the children and other voices and scenes in nature.

To make this point clearer, read the following lines aloud, and listen. With what musical cadences do these pictures fall upon the ear and mind?

"I bubble, babble as I flow
To join the brimming river."—TENNYSON.

"The day is dark and cold and dreary
It rains and the wind is never weary."—LONGFELLOW.

"The little bird sits at his door in the sun
Atilt like a blossom among the leaves."—LOWELL.

"The husky, rusty rustle of the tassels of the corn.
And the raspin' of their tangled leaves
As golden as the morn."—RILEY.

"From the first bare clod in the raw, cold spring,
To the last bare clod when the fall winds sting,
The farm-boy hears his brave song ring,
And life for the time is a pleasant thing."—"The Meadow Lark."—HAMLIN GARLAND.

"We'll roam the verdant hills.
And by the sparkling rills
Pluck the wild flowers;
The fragrance on the air,
The landscape bright and fair,
And sunshine everywhere,
Make pleasant hours.—EMMELINE B. WELLS—
"Our Mountain Home so Dear."

"Oh, ye mountains high, where the clear, blue sky
Arches over the vales of the free.
Where the clear streamlets flow, and the pure breezes blow,
How I long to your bosom to flee."—CHAS. W. PENROSE.

"And there arose a great storm of wind, and the waves beat into the ship, so that now it was full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him and say unto him, 'Master carest thou not that we perish?' And he arose and rebuked the wind, and said unto the wind, 'Peace,

be still.' And the wind ceased, and there was great calm."—St. Mark.

Literature, as already suggested, is the art of reflecting life in words. Just as the painter uses color, the sculptor, stone or bronze, the musician, "a concord of sweet sounds," to portray life as they see and feel it, so the author uses language to create literary forms to reflect the thoughts, the emotions, the pictures that life brings to him. In common with all other artists, it is the writer's mission to open our "inward eyes" to the beauties of the world in which we live, to help us to love the good, the true, the beautiful.

To that end the poet or novelist creates characters which represent ideals, and tactfully he guides our sympathies, as we watch these characters working out their life problems, till we, too, learn to love them. Thus, Longfellow leads us with Evangeline through all her faithful wanderings, in search of her lover; or George Eliot takes our minds with Silas Marner through his tragic disappointment which drives him away from life and makes of him a miser; and then we see him led back by the hand of a little child into human sympathy and love. Or in "Little Women", Louisa Alcott pictures for us the homely joys and sorrows of a good family of the common folk; again in Enoch Arden, Tennyson portrays the noble self-sacrifice of a man who would die in loneliness rather than break in and destroy the peace of his loved ones; in Julius Caesar, Shakespeare gives us a mighty drama portraying political passion and intrigue. In the Bible story, or history of Joseph, we get a wonderful story, reflecting the life of the Patriarch Jacob on the plains of Palestine, the sumptuous courts of Pharaoh, and the hand-dealings of God with his favorite son. No more artistic story than this of Joseph and his brethren is to be found in literature. It is both true and uplifting.

The master writers try always to produce such stories. They would have their tales both true to truth and true to life. This does not mean that the literary story must be true to fact. Most frequently it is not. The historian, the scientist, and others, deal with facts; the author uses his creative imagination to produce his stories, songs and sentiments that reflect life truly, vividly, that uplift and inspire us. He may base his work on facts, as did Scott when he wrote Ivanhoe and other historical novels; but he may also weave his literature out of the materials of fancy, so long as he makes it consistent, true to the life he attempts to portray.

He may even create supernatural beings, if he chooses; but we still demand of him that these beings be true to the life they represent. The fairy godmother in Cinderella is true to fairy life, as we imagine it to be.

In his Rip Van Winkle, Irving lets his hero, Rip, sleep for twenty years; but though we permit this, we still demand that Rip awake as if he had slept a score of years away, and we follow the poor, bewildered man back to his home to find the changes wrought there in his family, and his friends. It all seems so natural that we do not stop to question the consistency of the fancy flight Irving has given us. The story is artistically true. Shakespeare brings ghosts into his plays very frequently. What do they represent? Simply the workings of the passion-tossed or troubled mind. When Brutus, after his quarrel with Cassius, sits at night in his tent, buried in thought, what is more natural than that his worried mind should bring up the ghost of Caesar, whom he and others have slain?

It is said of Dickens that when he was creating his "Old Curiosity Shop" and running it as a serial story in a magazine, some of the readers, before they had seen the end of the story, guessed that Little Nell. the heroine, was going to die. And these people actually wrote to Dickens begging him to let Little Nell live. The great writer replied that he could not do it, and be true to life. so he refused to yield to the sympathies of his audience.

The master artist will not violate truth to gain money or popularity. He prefers, as Kipling puts it:

"To paint the thing as he sees it
For the God of things as they are."

It is the cheap, the irresponsible author that bends his story to serve commercial ends, distorting truth, painting, highly-colored pictures full of sensationalism to please the perverted taste of the populace. Too many such writers are filling our magazines and scattering their books by the thousands through the country today, or giving them in more vivid form through the movies, and from the stage.

As Josh Billings humorously puts it: "About half the lies they tell ain't true."

The chief concern for our mothers is to guard their children's minds from unwholesome mental food, studying how to judge the true and wholesome story. Happily there are many good stories which can be substituted for false and unwholesome ones. We commend this as a first guiding principle: *Choose* literature that is artistically true to life and wholesome.

LESSON OUTLINE.

1. Let each member give a line or two from some choice selection in verse or prose to show how the author reflects the music of nature or pictures of life through his words.

Note: These quotations may be found in our best hymns or the Bible, or in any reader or book of choice poems.

2. How is the poet like the painter? In what do these artists differ in their work?

3. What is meant by this: The author need not be true to fact, but he should be true to life?

4. What created character in some story have you learned to admire? Why?

5. What created scene or description has impressed you?

6. Show how the story of Joseph measures up to the best in literature.

7. Name some other story, not in the Bible that you feel is artistically true and wholesome.

8 What practical steps can mothers take to cultivate a love for the best literature in their homes?

LESSON IV.

Home Economics.

FOURTH WEEK IN JANUARY.

MOTHER'S CONDITION AND DIET.

Naturally, the diet of the mother, together with her bodily condition, makes for health, or lack of it, in the food which she supplies to her nursing babe. If it is important that the various food elements supplied to the mother shall be correctly proportioned, in order to keep her in health, it is of equal importance for the well-being of the little one who is to be nourished by her.

Tradition has given a series of false notions, all of them, however, having some foundation in fact. For instance, mothers are, sometimes, told that they must eat enough for two, and that they must not eat fruit while nursing a child, nor any kind of meat. As a matter of fact, the old tradition that drinking quantities of milk, and swilling quarts of tea, would supply the mother with milk, tends to create a billious condition in the mother, and if she is of that tendency, will fatten her at the expense of her child. A good, plain, wholesome diet for the mother, with plenty of beefsteak or a mutton chop, fruit, vegetables, plentiful and frequent water drinking, and, perhaps, a good bowl of thin gruel, in the evening before going to bed, are all that the mother needs to keep up her own health, and to give good milk for her child.

The effect of tea, coffee, and beer upon the mother's milk may not be so injurious as to quantity, but the stimulating properties of these drinks creates an inflamed condition in the mother which is too often communicated to the child, thus producing an overwrought, nervous condition. Malted milk, and milk, are as

a rule, too rich,unless somewhat diluted, especially if drunk with the meals. Soup, which is highly flavored with onions or cabbage, produces gas, and may give the child colic. The effect on the mother's appetite of spices and stimulants, on the health and development of the child, is highly injurious. Rich food, highly seasoned, is also deleterious in every way to both mother and child. Drugs should be avoided, and yet the mother should be careful to keep her bowels regular, and to see that all of the processes of life go on regularly without interruption. The intestinal decomposition which occurs where constipation is allowed, reacts upon the child and often produces colic.

Nursing Diet for Mother.—Taking it for granted that a child is being nursed, under whatever condition of life for the mother, the following points are to be remembered: The mother's diet should not include too much meat and solid food; an abundant light diet should be given at first, such as milk gruels, soups, vegetables, bread and butter, and, after the first week, a small amount of meat once a day; increase diet as the exercise increases, using plain but nutritious foods, taking regular meals, and sometimes using, between mealtimes, hot milk.

Use no stimulants.

Malt extracts are useful, and milk or gruel taken at night is to be advocated.

Idiosyncrasies are to be looked for, and if certain articles disagree with certain women, and, consequently, with their children, they should be omitted; but they need not be forbidden to all women on that account. Physicians say that an average woman should use a plain mixed diet, with a moderate excess of fluids and proteids over what she is normally accustomed to.

The *habits* of the nursing mother should be founded on regularity and system. Not only in the management of her household duties is this required, but if the child is nursed at regular intervals, and this rule is persisted in, the results are of the utmost benefit to both mother and child.

Hard work is not bad for a nursing mother; provided, it does not appeal to her as drudgery. If she is in love with her work, or can persuade herself to fall in love with it, and if her bodily habits are regular and natural, she is safe to go about her home without any restrictions, as to time or strength, because of nursing her child. There are some suggestions, however, that should claim the attention of the nursing mother: Her vitality, if deflected along other channels than her natural domestic duties, that is, if she has mental labors to perform which would direct the vitality into other channels than those which lead to the breast secretions, the mother will find her milk speedily failing, as well as deteriorating in quality.

The mother should avoid over-heating her blood. You will

notice that cows are carefully guarded, and no one would permit a valuable cow to be hurried or worried, lest the over-heating process should entirely dry up the milk, or otherwise injure the cow and calf. How much more careful we should be of our human mothers. Anger, fear, worry, jealousy, hatred, and malice, will produce far more evil effects upon the breast secretions than merely over-heating the blood through hurrying or running, or working in over-heated rooms. The effect of evil emotions is to generate acid poisons which are so startling in their results that physicians stand aghast at the records of medical practitioners. The nursing child has been known to be smitten instantly with both nervous and other illnesses, on nursing an angry mother, or one filled with jealousy and hatred. A specific illustration of this was found in the "beef-critter" which was killed on the Sandwich Islands while in bellowing anger; and the whole "Mormon" colony was smitten with sickness upon eating the meat cut therefrom, while two small boys died from the effects.

Pleasant environment, with a restful state of mind, interest in the work and play of the day, gives the best foundation for healthy milk and a happy baby. Plenty of fresh air and sunshine should be furnished the nursing mother. It would be just as great a piece of folly to keep a cow shut up in a dark stable, month in and month out, and expect the cow to furnish nourishing, healthy milk, as to keep a mother chained to her kitchen and expect her to supply her babe with proper nourishment.

A peace of mind, harmony with one's surroundings, and a faith in Providence, give the best foundation of all for healthy mothers and happy babies.

QUESTIONS.

1. What can you say about the diet of the nursing mother?
2. What effect has stimulants upon her?
3. What would you call a plain, wholesome diet?
4. What foods are injurious to the mother?
5. What foods eaten by the mother may produce colic in the babe?
6. What can you say of tea, coffee and beer, as drinks for the mother?
7. How best can a mother keep her bowels regular?
8. Why is system and order necessary for the mother?
9. What can you say about hard work for the nursing mother?
10. Name some injurious habits.
11. What about the injurious effects of grief, worry, anger and hate?
12. Describe the ideal conditions for mother and child.